THE Nonconformist and Independent

NEW SERIES, No. 41, VOL. I.] THURSDAY, OCTOBER 7, 1880. [Registered at the General Post Office as a Newspaper.] [PRICE SIXPENCE.

TO STUDENTS. — BAGSTER'S LARGE TYPE POCKET EDITION of the GREEK TESTAMENT, published at 4s. 6d. Sent post free for 2s. 6d., by Joseph Dodgson, Bookseller, Leeds.

Now ready, price 2s. 6d.,

JOHN THE BAPTIST:

AN EPIC POEM.

By the Rev. H. C. LEONARD, M.A.

London: JAMES CLARKE and CO., 13, Fleet-street.

Sixth Thousand, revised and enlarged, price 1s. post free.

THOUGHTS ON THEISM:

WITH SUGGESTIONS TOWARDS A PUBLIC RELIGIOUS SERVICE IN HARMONY WITH MODERN SCIENCE AND PHILOSOPHY.

"An exceedingly interesting pamphlet."—*Echo.*

"The compilers of this able and suggestive treatise have recognised and endeavoured to meet a manifest need of the times."—*Sussex Daily News.*

London: Trübner and Co., Ludgate-hill.

LIFE ONLY IN CHRIST.

The full report of the recent

LIVERPOOL CONFERENCE

now ready. Sixty-four columns, price twopence. Order through any bookseller or newsagent. London Agent: F. Southwell, 19, Paternoster-row. Post free, for three penny stamps, from Cyrus E. Brooks, Cheltenham.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

Now ready, demy 4to.

APPENDIXES to YOUNG'S ANALYTICAL CONCORDANCE. Containing Hebrew and Greek Lexicons, 23 Pictorial Views of Palestine, 16 coloured Bible Maps, 25 Facsimiles, &c. Price to subscribers, 14s. 10d. half morocco; 12s. 8d. cloth; 11s. sewed; all post free.
P.O.O. payable to G. A. Young and Co., 18, Nicolson-street, Edinburgh.

Now ready, crown 8vo, price 3s. 6d.

QUAKER ANECDOTES.

Edited by RICHARD PIKE.

"The 'Quaker Anecdotes,' which Mr. Richard Pike edits, may while away many a vacant five minutes."—*Athenæum.*

"As the book becomes known it will have a great popularity."—*Christian Age.*

"The author has presented, at the same time, a rich treat to the jaded literary appetite, and furnished platform speakers with no end of new stories wherewith to point and relieve their speeches at public meetings."—*Liverpool Mercury.*

"We thank Mr. Pike for his book. We have found it intensely interesting."—*Methodist New Connexion Magazine.*

"The tales collected in this book will be found to amuse as much as to edify."—*Daily Telegraph.*

"This book will be a pleasant companion for spare moments."—*The Fountain.*

"A curiously interesting collection."—*Christian World.*

"Just the book for the leisure hour, the railway journey, or the seaside visit."—*General Baptist Magazine.*

London: HAMILTON, ADAMS, & CO.

Sent post free by the editor, R. PIKE, 90, London road, Nottingham, on receipt of 3s. 6d.

Now Ready, crown 8vo, cloth, price 5s.,

MEMORIALS

OF

JOHN LEGGE, M.A.,

Minister of the Congregational Church, Brighton, Victoria,

Consisting of SERMONS and ADDRESSES.

With Memoir by his Brother,

JAMES LEGGE, M.A.

"Mr. Legge was a nephew of Professor James Legge, of Oxford, a member of a highly and variously gifted family. Those who, like ourselves, were ignorant of his great powers will be surprised with the rich literature, the strong thinking, and the spiritual force of these sermons. We can scarcely doubt the judgment that more than once we have heard pronounced upon him as a preacher, that had God spared him he would have been the great st preacher in the colony. This volume will be highly prized by all who knew him, and by all thoughtful men into whose hands it may come."—*British Quarterly Review.*

"The book is not only likely to be helpful to young men but is full of stimulus and suggestion for ministers. It is the memorial of a life of great sweetness and unselfishness, of a mind of great vigour and richness, and of a ministry of rare excellence and power."—*Aberdeen Free Press.*

"The volume is one which we can cordially commend to the attention of ministers. They will find in it, we believe, stimulus and suggestion of the best kind."—*Literary World.*

"The sermons bear the stamp of unusual ability, and of delicate and strong religious feeling. They are remarkable for the abundance of illustrations drawn from natural science with which they are enriched."—*Christian World.*

"The sermons are characterised by vigour and ability, and breathe the true spirit of the Christian preacher."—*The Fountain*

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET ST., E.C.

THOROUGHLY conscientious and gentlemanly YOUTH WANTED, as TUTOR, in a surgeon's family, to teach thorough English, arithmetic, &c., and the rudiments of French and Latin.—Apply to Mr. Jelley, Totnes, Devon, giving full particulars.

COAL.—COCKERELL'S COALS.—Best Wallsend, 24s. cash; Wallsend—Class B, 23s. cash; Best Inland, 22s. cash; Inland, Class B, 19s. cash; Derby Brights, 19s.; Nuts, 18s.; Best Coke, 13s. Cash on delivery.
Central Office: 13, Cornhill, and Brighton.

Asylum for Fatherless Children, Reedham, near Croydon.

ORPHANS of both sexes are admitted from early infancy, and retained until 15 years of age. 295 are now in the Asylum. There is no endowment.

ANNUAL SUBSCRIPTIONS and DONATIONS are earnestly solicited, and will be thankfully received by the Bankers, Messrs. Barclay, Bevan and Co.; or by the Secretary, Mr. George Stancliff, at the Office, 26, Finsbury-pavement, E.C.

T. W. AVELING, D.D., Hon. Sec.

HODDER AND STOUGHTON'S AUTUMN LIST.

"MEN WORTH REMEMBERING."

This Day, in crown 8vo, price 2s. 6d. cloth.

WILLIAM WILBERFORCE. By Dr. Stoughton.

This Volume is the First of a Series of Popular Biographies, entitled "MEN WORTH REMEMBERING," to be published at short intervals. The Series will include:—PHILIP DODDRIDGE, by Dr. STANFORD; HENRY MARTYN, by Canon BELL, D.D.; STEPHEN GRELLET, by WILLIAM GURST, F.G.S.; RICHARD BAXTER, by the DEAN of SALISBURY; JOHN WYCLIFFE, by Canon FLEMING, B.D.; JOHN KNOX, by Dr. W. M. TAYLOR, of New York; WILLIAM CAREY, by Dr. CULROSS; ROBERT HALL, by Rev. E. PAXTON HOOD; FLETCHER OF MADELEY, by Rev. F. W. MACDONALD; DR. CHALMERS, by Dr. DONALD FRASER; JONATHAN EDWARDS, by Dr. H. S. PATERSON.

Now ready, royal 8vo, cloth, 1,082 pages, price 24s.

THE CONGREGATIONALISM of the LAST THREE HUNDRED YEARS, AS SEEN IN ITS LITERATURE.

With special reference to certain Recondite, Neglected, or Disputed passages. With a Bibliographical Appendix. By HENRY MARTYN DEXTER, D.D.

MR. R. W. DALE'S NEW VOLUME.—This day, crown 8vo, price 6s.

THE EVANGELICAL REVIVAL, and Other Sermons.

With an Address on the Work of the Christian Ministry in a Period of Theological Decay and Transition. By R. W. DALE, M.A., of Birmingham.

This day, crown 8vo, 3s. 6d.

THE CUP of CONSOLATION: or, Bright Messages for the Sick Bed, from the two great volumes of Nature and Revelation. By an INVALID. With an Introduction by J. R. MACDUFF, D.D.

"Marked by more than an ordinary degree of beauty and excellence. The compiler has shown the best possible taste in the choice of subjects. The volume must certainly be ranked as one of the best of its class."—Rock.

THE

BRITISH QUARTERLY REVIEW.

No. CXLIV. for OCTOBER, price 6s.

CONTENTS.

1. TENNYSON'S POEMS.
2. THE LORD'S SUPPER HISTORICALLY CONSIDERED.
3. THE ART OF SINGING, PAST AND PRESENT.
4. A DUTCHMAN ON SOUTH AFRICA.
5. LATHAM ON EXAMINATIONS.
6. SIR JAMES OUTRAM.
7. EXPLORATION AND MISSION WORK IN AFRICA.
8. THE PRACTICE OF AN ARCHITECT.
9. CONTEMPORARY LITERATURE.

The Congregational Psalmist,

Edited by HENRY ALLON, D.D., and H. J. GAUNTLETT, Mus. Doc.

FIRST SECTION.—300 TUNES AND CHORALES.
Compressed Score, crown 8vo, cloth, 3s. 6d.
" " " roan, gilt edges, 4s. 6d.
SECOND SECTION.—CHANTS, SANCTUSES, &c.
Compressed Score, crown 16mo, limp cloth, 6d.
" " " stiff cloth, 9d.
SUITABLE FOR CHOIRS & SINGING CLASSES.

CHURCH ANTHEMS, &c.

Edited by HENRY ALLON, D.D. Containing One Hundred and Fifteen Anthems for Congregational Use.

	s. d.		s. d.
Crown 8vo, cloth	... 3 0	Cheap Editn., limp cl.	1 4
" " roan	... 3 6	" " stiff cl.	1 8

TONIC SOL-FA EDITION,

Limp cloth, 1s. 6d.; stiff cloth, 2s.

LONDON: HODDER AND STOUGHTON, 27, PATERNOSTER-ROW.

THE LIBERATOR PERMANENT BUILDING AND INVESTMENT SOCIETY.

20, BUDGE ROW, CANNON STREET, LONDON, E.C.

DIRECTORS.

S. R. PATTISON, Esq., 11, Queen Victoria-street, Chairman (Treasurer of Dissenting Deputies).
H. S. FREEMAN, Esq., St. Helen's, Isle of Wight, Vice-Chairman.
COOKE BAINES, Esq., 70, Finsbury-pavement.
J. SPENCER BALFOUR, Esq., M.P., Croydon.
Rev. DAWSON BURNS, M.A., Paddington, W.
J. GUTTERIDGE, Esq., J.P., Dunstable.
GEORGE DIBLEY, Esq., 19, Bury-street, E.C. (Chairman of the London Auxiliary of the United Kingdom Alliance).
ROBERT HOW, Esq., Luton.
MORELL THEOBALD, Esq., F.C.A., 21, St. Swithin's-lane.
Secretary—G. E. BROCK.

Shares £30 each, receive Interest at Five per cent. per Annum, and Bonus in addition.
Deposits (£5 and upwards). First charge on Assets amounting to upwards of one million and a quarter. Interest Four per cent. Reserve Fund £40,000. Investments withdrawable at one month's notice.
Interest paid half-yearly, free of Income Tax. Reports, Prospectuses, and all particulars free on application to G. E. BROCK, Secretary.
20, Budge-row, Cannon-street, E.C.

Price Half-a-Crown.

THE MODERN REVIEW:

Contents for No. IV., *OCTOBER.*

1. CRITICAL METHOD. II. By Professor KUENEN.
2. THINGS NEW AND OLD IN ITALY. By Mrs. WILLIAM GREY.
3. NATURE AND LAW. By WILLIAM B. CARPENTER, C.B., M.D., F.R.S.
4. FACTS AND FANCIES ABOUT FAUST. I. The Poem and the Poet. By H. SCHÜTZ WILSON.
5. THE RELIGIOUS DRAMA. By WILLIAM BINNS.
6. PHILOSOPHICAL NECESSITY: A Defence. By CONSTANCE PLUMPTRE.
7. ENGLAND'S OPIUM DEALINGS. By the EDITOR.
8. GILBERT WAKEFIELD. By Mrs. HERBERT MARTIN.
9. NOTES AND NOTICES. By CHARLES HARGROVE, R. LANE POOLE, EDWARD CLODD, &c.

Published for the Proprietors by JAMES CLARKE and CO., London; JOHN HEYWOOD, Manchester; and may be had by order of all Booksellers.

MONTHLY, PRICE HALF-A-CROWN.

THE CONTEMPORARY REVIEW.

CONTENTS FOR OCTOBER.

THE UNITY OF NATURE. By the Duke of ARGYLL. II.
ON THE SOURCES OF HISTORY. By JAMES GAIRDNER.
WHY KEEP INDIA? By GRANT ALLEN.
THROUGH SIBERIA. By the Rev. HENRY LANSDELL.
THEOLOGY AND MATERIALISM. By the Hon. Justice FRY.
MYTHICAL AND MEDIÆVAL SWORDS. By Lady VERNEY.
RECENT SPECULATIONS ON PRIMITIVE RELIGION. By JOHN RAE.
THE ORIGIN OF MUSIC. By J. F. ROWBOTHAM.
GALILEO AND THE ROMAN INQUISITION. By Professor REUSCH.
VOTERS *NOT* VOTES: THE RELATIVE STRENGTH OF POLITICAL PARTIES AS SHOWN BY THE LAST TWO GENERAL ELECTIONS. By ALFRED FRISBY.

STRAHAN and CO. (LIMITED), 34, Paternoster-row.

WILLS' CIGARETTES. | **"DUBEC" (MILD.)** **"YENIJEH" (FULL FLAVOUR.)**

SOLD BY ALL PRINCIPAL DEALERS.

Every Genuine Cigarette bears the Name of W. D. & H. O. WILLS.

Religious Tract Society's List.

Angus—Handbook of English Literature. By J. ANGUS, D.D. 5s. cloth boards; 6s. 6d. extra boards; 7s. half-bound; 8s. 6d. calf.

Angus—Handbook of Specimens of English Literature. By J. ANGUS, D.D. 12mo, 5s. 6d., cloth boards; 7s. 6d. half-bound; 9s. calf.

Birrell—The Life of the Rev. Richard Knill, of St. Petersburg. By the Rev. C. M. BIRRELL. New and Revised Edition, with Steel Portrait and numerous engravings. Crown 8vo, 3s. 6d. cloth boards.

Cox—The Book of Ruth. A popular Exposition. By the Rev. SAMUEL COX. Crown 8vo, 2s. cloth boards, red edges.

Culross—The Greatness of Little Things. By the Rev. JAMES CULROSS, D.D. With frontispiece, cr 8vo, 2s. 6d.

Culross—The Home at Bethany: Its Joys, Its Sorrows, and Its Divine Guest. By the Rev. J. CULROSS, M.A., D.D., 2s. 6d.

Dawson—The Chain of Life in Geo-logical Time. A Sketch of the Origin and Succession of Animals and Plants. By J. W. DAWSON, LL.D. With numerous Engravings, cr 8vo, 6s. 6d. cloth boards.

Hood—Isaac Watts: His Life and Writings, his Homes and Friends. By the Rev. E. PAXTON HOOD. With Illustrations, 8vo, 6s. cloth boards.

Edersheim—The Temple: Its Mini-stry and Services at the time of Jesus Christ. By the Rev. Dr. EDERSHEIM. Imperial 16mo. 5s. cloth boards, gilt.

Edersheim—Sketches of Jewish Social Life in the Days of Christ. By the Rev. Dr. EDERSHEIM. Imperial 16mo. 5s. cloth boards, gilt.

Landels—The Great Cloud of Wit-nesses: or, The Power of Faith exemplified in the cases of Abel, Enoch, Noah, Abraham, Isaac, and other Worthies mentioned in Hebrews xi. By W. LANDELS, D.D. Crown 8vo. 4s. cloth boards.

Lewis—The Trades and Industrial Occupations of the Bible. By the Rev. W. G. LEWIS. Crown 8vo. 3s. cloth boards.

Reed—The Companions of the Lord: Chapters on the Lives of the Apostles. By CHARLES E. B. REED, M.A., late Scholar of Trinity College, Cambridge. Crown 8vo, 4s. cloth boards.

Stanford—Symbols of Christ. By the Rev. CHARLES STANFORD, D.D. New Edition. Crown 8vo. 3s. 6d. cloth boards.

Stuart—The Lord is my Shepherd: A Popular Exposition of the Twenty-third Psalm. By the Rev. JAMES STUART, of Stretford, Manchester. Small crown 8vo. 2s. 6d. cloth boards.

Stoughton—Worthies of Science. Biographical Sketches of Roger Bacon, Copernicus, Pascal, Isaac Barrow, Boyle, Locke, Sir I. Newton, Cuvier, Herschel, Adam Sedgwick, and others. By the Rev. Dr. STOUGHTON. Crown 8vo, 4s. cloth boards.

Stoughton—Our English Bible: Its Translators and Translations. By the Rev. JOHN STOUGHTON, D.D. Engravings. Imperial 16mo. 6s. in imitation half-binding.

Stoughton—An Introduction to His-torical Theology: being a Sketch of Doctrinal Progress from the Apostolic Era to the Reformation. By JOHN STOUGHTON, D.D. Crown 8vo. 6s. 6d. cloth boards.

THE "PEN AND PENCIL" SERIES.

By the Rev. S. MANNING, LL.D., and Rev. S. G. GREEN, D.D.

Beautifully Illustrated, 8s. each, in handsome cloth gilt, or 25s. each in morocco, elegant.

1. — **Pictures from the German** Fatherland. Drawn with Pen and Pencil. By the Rev. SAMUEL G. GREEN, D.D. *Just published.*
2. — **Pictures from Bible Lands.** Drawn with Pen and Pencil. Edited by the Rev. S. G. GREEN, D.D.
3. — **English Pictures, Drawn with** Pen and Pencil. By the Rev SAMUEL MANNING, LL.D., and Rev. S. G. GREEN, D.D.
4. — **French Pictures, Drawn with** Pen and Pencil. By Rev. SAMUEL GREEN, D.D.
5. — **American Pictures, Drawn with** Pen and Pencil. By Rev. S. MANNING, LL.D.
6. — **Swiss Pictures, Drawn with Pen** and Pencil. By the Rev. S. MANNING, LL.D.
7. — **Italian Pictures, Drawn with Pen** and Pencil. By Dr. MANNING.
8. — **"Those Holy Fields." Palestine** Illustrated by Pen and Pencil. By Dr. MANNING.
9. — **The Land of the Pharaohs.** Egypt and Sinai. By Dr. MANNING.
10. — **Spanish Pictures, Drawn with** Pen and Pencil. By Dr. MANNING.

Ministers and Delegates attending the Baptist Union Meetings in London will find every opportunity of inspecting the Religious Tract Society's numerous publications at the RETAIL DEPOT,

65, ST. PAUL'S CHURCHYARD,

Opposite the Northern Entrance to the Cathedral.

CATALOGUES ON APPLICATION.

SPARKLING HYGEIA.

THIS MOST SUCCESSFUL BEVERAGE ever introduced achieves in perfection what alcoholic mixtures only pretend to do. It is a real stimulant, a true nerve tonic, dissipating languor, and wonderfully increasing energy and *verve*. To brain-workers it is inestimable.

"Ought to be on every dinner-table." "Leeds, July 29, 1880.

"'Sparkling Hygeia' is a most agreeable and exhilarating tonic beverage, well deserving public appreciation and support. "CLARENCE FOSTER, M.R.C.S.,

"Member du Congrès International d'Hygiène à Turin."

"In taste and appearance it resembles a mild champagne; while perfectly unintoxicating, it possesses the qualities of an exhilarating and refreshing beverage."—*Christian World.*

SAMPLE CASE of One Dozen on receipt of 6s.

Sole Proprietor—R. McDOUGALL, Washington Hotel, Liverpool, and 61, St. Paul's Churchyard, London.

THE "WASHINGTON," LIVERPOOL.

THE LARGEST AND BEST TEMPERANCE HOTEL IN THE WORLD.

First-class Bedroom, Attendance, Breakfast, and Tea, 8s. per Day. Commercial Charge, 7s. per Day.

SPECIALLY RESERVED ROOMS, 1s. 6D. EXTRA.

CASH'S WOVEN NAMES AND INITIAL LETTERS.

FOR SEWING ON HOUSEHOLD LINEN, SOCKS, AND UNDERCLOTHING.

Any Name can be had in OLD ENGLISH for 6s. 6d. a Gross.

The Letters are manufactured in three sizes of Old English Type in Turkey Red. They can also be made in Black, both of which are warranted perfectly fast.

The price of the Single Letters in Red is 2s., 3s., and 5s. 6d. per gross box.

Shirt Labels Manufactured in every Variety. Samples and prices forwarded on application.

SOLD BY DRAPERS AND HOSIERS EVERYWHERE.

DEWHURST'S

SUPER GLACÉ THREAD

(Soft Finish), in White, Black, and Colours,

SUPER SIX-CORD, AND CROCHET COTTON,

Were awarded Medals for their excellent quality at the Vienna, Philadelphia, and Paris International Exhibitions.

MANUFACTURED BY

JOHN DEWHURST & SONS, Belle-Vue Mills, Skipton

LONDON WAREHOUSE—12, BREAD STREET, CHEAPSIDE.

MANCHESTER WAREHOUSE—1, MOUNT STREET, ALBERT SQUARE.

"PSALMS AND HYMNS,"

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

SPECIAL NOTICE.—The New Edition, published at Eightpence, is neatly bound, and is strongly recommended for the use of Sunday Scholars, and other young people attending congregational worship. A new Index of Hymns suitable for the young has been added. Specimen copies will be sent by post to Ministers or Superintendents making application to the Secretary.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, the West Indies, St. Helena, &c.

Upwards of Six Hundred and Forty Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees before the 31st of March.

Address the Rev. J. T. WIGNER, The Manse, Breakspear's Road, St. John's, S.E.

OPINIONS OF THE PRESS.

"We have been glad to receive from the publishers a copy of a new edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—Nonconformist.

"This edition (16mo enamelled cloth) is not only published at the wonderfully small price of eightpence, but it has special features to recommend it—we find an 'Index of Hymns appropriate for Young People's Special Services.' We commend the book in strongest terms and hope that this volume will enable very many more to enjoy the public as well as the private use of this beautiful selection of hymns. We thank the trustees for their enterprising spirit."—The Baptist.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The editors have laboriously collected the best materials for praise-worship which our language yet affords.—Freeman.

This Hymn-Book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at EIGHTPENCE. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and CO., Bouverie Street, Fleet Street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. orders. Prospectuses, with full particulars, sent on application.

Budge Row Chambers, E.C. JOHN TEMPLETON, *Secretary.*

—IRON— —IRON— —IRON—

CHURCHES, CHAPELS, SCHOOL HOUSES,

Constructed upon improved principles and original designs, combining a commanding external appearance with commodious internal arrangements, as now represented by upwards of

Seventy Buildings, Erected at a Value Exceeding £42,000,

BY

FRANCIS MORTON & Co. (Limited),

NAYLOR STREET IRON WORKS, LIVERPOOL.

Scotch Branch—Bank of Scotland Buildings, George Sq., Glasgow.

London Branch—1, DELAHAY STREET, WESTMINSTER, S.W.

FACILITIES for WORSHIP.—IRON CHURCHES ERECTED complete at lowest prices. Own special construction, perfect ventilation, ecclesiastical designs, good fittings, and latest improvements. Designs and estimates, copies of testimonials, &c., free upon application to

J. C. HAWES

DERBY HOUSE, WANDSWORTH COMMON, LONDON, S.W.

Practical experience from first erections.

DINNEFORD'S MAGNESIA.

The Medical Profession for over Forty Years have approved of this pure solution as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION,

and as the safest Aperient for Delicate Constitutions, Ladies, Children, and Infants,

DINNEFORD'S MAGNESIA.

"THE AMARANT VELVETEEN"

Supersedes all others for durability and silk-like appearance. Is not Spotted by RAIN, nor injured by HEAT. It is of PERFECT MANUFACTURE and PATENTED FINISH. UNFADING in COLOUR, Unequalled in Value, FIRM in PILE.

To be had in all Colours and Sizes.

Ask for it, and see that the word "AMARANT" is Stamped in GOLD on the FACE SELVAGES.

Patterns and Show Cards supplied to the Trade.

RAWSON BROTHERS, Sole Agents,

2, Blue Boar-court, Friday-street, LONDON, E.C.

AND **SEA SALT.** USE **BUMSTED'S TABLE SALT,** *As Supplied to* HER MAJESTY.

Please Note the Trade Mark—A KANGAROO.

D. Bumsted & Co, 36, King William St., E.C

Possessing all the properties of the Finest Arrowroot.

BROWN & POLSON'S CORN FLOUR

Is a world-wide Necessary FOR

THE NURSERY, THE SICK-ROOM, AND THE FAMILY TABLE.

Goddard's Plate Powder

FOR MORE THAN A QUARTER OF A CENTURY this powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for Cleaning Plate.

Sold in boxes, 1s., 2s. 6d., and 4s. 6d. each, by Chemists, Ironmongers, &c. Manufactured by

J. GODDARD Station Street, Leicester.

For the Million.

ABBISS' PREPARED COFFEE.

Strong, rich flavoured, and very economical.

IN 1lb. TINS AT 2s. 6d. EACH.

Also the best 2s. Tea known.

G. LAMPARD, 44, Bishopsgate Within, E.C., and 13, King William Street, E.C.

Now ready, 1s. Cloth, 1s. 6d.

BY THE SAD SEA WAVES,

AND

Miss Priscilla's Summer Change.

BY MARGARET SCOTT MACRITCHIE.

"A story of seaside experiences, which will doubtless be received by many a family man as a truthful record, in so far as it sets forth in an amusing fashion the comparative uselessness of the expensive experiment annually indulged in by husbands and fathers who, at the bidding of the feminine portion of their households, commit themselves to the pains and penalties of what is usually designated a holiday trip."—*City Press.*

Just published, crown 8vo, cloth, price 5s.

JOAN CARISBROKE.

BY EMMA JANE WORBOISE.

"This is a pleasant story of the domestic kind. The character of the heroine is nicely drawn, and the incident is sufficiently interesting to make it very readable."—*Spectator.*

Crown 8vo, cloth gilt, 600 pp., price 5s.,

A WOMAN'S PATIENCE.

BY EMMA JANE WORBOISE.

Crown 8vo, cloth, 3s. 6d.,

WILL SHE BE HAPPY?

BY MRS. WOODWARD,

Author of "Ellen Clinton," "Mertonsville Park," "Mr. Facersham's New Year's Guest," "Edith Vivian," etc.

"This capital story."—*Ardrossan Herald.*

Just published, crown 8vo, cloth, 5s.

A RED-ROSE CHAIN.

BY MAGGIE SYMINGTON.

"'A Red-Rose Chain' is another charming story by Maggie Symington. It will both fascinate and elevate the mind of the reader, for it conveys moral instruction in a very entertaining manner."—*The Fountain.*

LONDON: JAMES CLARKE & CO. 13 & 14, FLEET-ST., E.C.

THE CHRISTIAN WORLD.

A DAILY MORNING EDITION contains Verbatim Reports of the MEETINGS of the BAPTIST UNION ASSEMBLY, and of the BAPTIST MISSIONARY SOCIETY.

PRICE ONE PENNY.

To be had of Newsvendors, direct from the Publishers, James Clarke and Co., 13 and 14, Fleet-street, London.

THE CHRISTIAN WORLD

FAMILY CIRCLE EDITION,

PUBLISHED EVERY TUESDAY MORNING.

No. 145, for OCTOBER 5, contains:

Dusters: A New Original Tale. By Mrs. Seamer.
Only a Dream: A Serial Original Tale.
The Usual Result. A Complete Tale.
The Manes Lifeboat, with Five Woodcuts.
The Moral Pirates: Illustrated Story for Boys
The Same Old Story. By Mrs. Henry Ward Beecher.
The Blessing of Not Getting.
The Divine Presence, by W. E. Channing, D.D.
Helps to Bible Studies: Rabbinic Expectations as to Messiah.
Getting on in the World.
The Cuckoo Clock. By Clara Doty Bates.
In the Kitchen: Chicken Pates, Tomato Salad
A Game for a Rainy Day.
Katie's Parasol. By Ella Rodman Church.
Being "Malite"! A Royal Thief.
Loved Too Late. By Mary A. Barr.
Amusing Children Wisely. By Mary Blake.
Selections Grave and Gay.
Young People's Pastime.

ONE PENNY

Post Free Three-halfpence; or One Shilling and Eightpence per Quarter.

The Part for October (containing the Numbers for September) price 6d.; post free 7d.

"Altogether, this periodical may justly claim to be one of the best as well as cheapest of all the religious weeklies. The tone which it preserves throughout is pure and elevated."—*Greenock Telegraph.*

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET STREET.

THE AMERICAN WIDE-AWAKE

For OCTOBER is Now Ready.

The Contents include:

1. Frontispiece: The Good Fairy "Know How."
2. The Good Fairy "Know How": Story.
3. The Boy that was too Beautiful, with Two Illustrations.
4. In the Shade: Verse.
5. Captain J. B. Eads, with Portrait.
6. The New Sister: Poem.
7. Our Grandmothers: Poem, with Illustration.
8. Mrs. Hungerford's Letter from Home, with Illustrations.
9. Five Little Peppers, with Three Illustrations.
10. How the Lactians Discovered Ice Cream.
11. De Greedy Picaninny: Verse.
12. The Conspiracy of the Weathercocks, with Three Illustrations.
13. An Incursion of the Danes: Poem.
14. Our American Artists, with Three Illustrations.
15. In Ye Olden Time: An Erring Lad in Ye Stocks: Illustration.
16. The Lost Diamond Snuff-Box, with Two Illustrations.
17. Nursery Tiles: Illustrations.
18. Two Young Homesteaders, with Three Illustrations.
19. A Hunt: Poem, with Six Illustrations.
20. A Mother's Heigh-ho: Verse.
21. Sam Thompson's Horsemanship, with Two Illustrations.
22. A Riddle: Poem.
23. Concord Picnic Days, with Two Illustrations
24. Illustrations.
25. Behind the Barn: Two Illustrations.
26. Nonsense Rhyme.
27. What the Hen said: Large Print Story, with Illustration.
28. Jolly Good Times: Two Illustrations.
29. Tangles.
30. The Children's Orchestra: Original Music.

PRICE ONE SHILLING.

The *Boston Watchman* says:—"The September *Wide-Awake* is as ripe and fragrant as the apples and peaches. If not promptly put in possession children will have a right to 'cry for it.' . . . An English edition of *Wide-Awake* is published at a shilling a number. It is an eye-opener."

SPECIAL OFFER.—In the belief that this Magazine needs only to be known in order to become a general favourite, the publishers offer to send a SPECIMEN NUMBER FREE, on receipt of Twopence for postage.

JAMES CLARKE and CO., 13, FLEET-STREET

THE LITERARY WORLD

For this Week (Price One Penny) contains:—Mr. William Black's New Novel—Plain Pulpit Talks—Modern Disbelief of the Atonement—Two Remarkable Brothers—Professor Orelli on the Holy Land—The Home of our Lord's Boyhood—Dr. Bayne's Studies of English Authors—Edward Lytton Bulwer, Lord Lytton—Portugal, Old and New—Contents of the October Magazines—Literary Table Talk—Brief Notices of New Books and New Editions—List of the Week's Publications.

THE CHRISTIAN WORLD PULPIT

For this Week (Price One Penny) contains:—A Harvest Sermon: by the Rev. W. Garrett Horder.—The Comfort of God and His Purpose: by the Rev. W. J. Cuthbertson.—The Importance of Striving Against Sin: by the Rev. David Jones.—Belshazzar's Feast: by the Rev. G. E. Ireland.—The Secret of Prevailing Prayer: by the Rev. J. M. Charlton.—Two Roads (Christ and the Devil): by the Rev. John Vaughan.—The Bread of Life: by the Rev. Henry Ward Beecher.—Two Divine Witnesses.—The Temple of God.—The Dwelling of God (Poetry).

THE SUNDAY SCHOOL TIMES

For this Week (Price One Halfpenny) contains chapters of Mrs. Woodward's serial "Miriam's Legacy," and "Selma's Troubles," by Eglanton Thorne—Lessons on the Psalms: Psalm XXXI.—The International Lesson: Bible Readings, by Marianne Farningham—Lesson on the International Text for Infants—The Times we Live In: Woman's Work, By Marianne Farningham—Bible Stories: The Pearl of Great Price—The Sunday-school Teacher: Presence of Mind. By the Rev. Adam Scott—Christian Home Teaching—A Persian Legend—Mount Tabor—The Christianity of Speech—Poetry: The Loom of Life.

THE CHRISTIAN WORLD MAGAZINE

For October (price Sixpence), contains: An Old Man's Darling. By Mrs. Seamer—Our Autumn Loiterings—Penelope. By Emma Jane Worboise—The Poor Parson's Month in Germany and Switzerland—With the American Shakers. "Behold Your God." By Margaret Scott Macritchie.

LONDON: JAMES CLARKE & CO., 13 & 14, FLEET-ST., E.C

THE
Nonconformist and Independent.
THURSDAY, OCTOBER 7, 1880.

THE CHURCH CONGRESS AND NONCONFORMISTS.

The members of the Church Congress, acting on the advice and following the example of their President, have evidently been determined to make things pleasant all round. "Burning questions" were by common consent eschewed, or relegated to meetings outside, where it must be confessed that some of them burned with sufficient fierceness. Within the Congress itself the three parties were softened down to three schools of thought, all of which were asserted to have the essence of the Gospel, and, if we were to judge from these public appearances, were desirous of living on the most friendly terms with one another. Nor was it only this internal unity which was so sedulously cultivated. There was an apparent desire to speak well of everybody, and in order to this, to try and understand the position of everybody, from the Primitive Methodist down to the Agnostic. So far was this spirit carried that, when Mr. Gordon Calthrop ventured on a note of dissent from the pleasant talk that was going on about the stage, and expressed an opinion that the Church and Stage Guild was an attempt to unite elements as discordant as oil and water, Mr. Herman Merivale rose in a state of great excitement and opened his paper by saying that if he could have supposed he was to listen to reflections so injurious to the theatre, he would certainly have declined to address the Congress. We are not greatly surprised at his feeling. It would not seem to us *primâ facie* wonderful that in a Christian assembly composed largely of clergymen, there would be expressions of strong disapproval of the theatre if the subject were discussed at all. But there was such a gentle mode of treatment adopted on all sides, and about all questions, that the dramatist might not unreasonably hope that his craft was to share in the benefit of this universal charity.

The temper which thus prevailed at the Congress is certainly a novelty, for which it is probable we have to thank the President. He is a man of great ability, and it has seldom been more conspicuous than in his management of the Congress. He spoke as a prelate who had studied the signs of the times, and is desirous so to guide the Church of which he is a ruler, that it shall adapt itself to the changed conditions of thought and life with which it has to deal. If the action of the Congress were to be taken as indicative of the tone and temper which the bishops and clergy are about to take, we are on the eve of what is called in the cant of the day, a "new departure," and it is one which no one will welcome more heartily than we do ourselves. If the defenders of the Establishment will recognise the brotherhood of the Nonconformist Churches and be on terms of friendly association with them, without desiring their silence on the question of the Establishment as the price of their amity, they will meet with frank and hearty reciprocation. The Archbishop of Canterbury suggested as much in his charge, honourably admitting that on the question of a national provision for religion there was an irreconcilable antagonism, but insisting that that ought not to interfere with Christian unity. The Bishop of Peterborough, in his reply to the address of the Leicester Nonconformist ministers, spoke in the same tone. If the clergy act on the advice of their bishops we shall, it may be hoped, witness an improved state of feeling, in which all Christian men will rejoice.

But, so far as Nonconformists are concerned, the conditions of this unity are very simple and explicit. They not only claim religious equality, but—strange as it may appear to the believers in a State Church—they hold that the present relations of Church and State are injurious to both. They gladly acknowledge the marvellous revival in the Anglican Church of late years, but they do not believe that it has been in any sense due to its position as an Establishment. They feel themselves constrained, therefore, as a matter of right, to protest against the political injustice which they themselves suffer, because of their ecclesiastical connections, and still more, as a matter of conscience, to seek the exclusion of the State from a province where its presence is an invasion of the rule of Christ, and, looking at it as a matter of policy, they believe that in this they are caring for the best interests of the Church of England itself. At all events they believe, and must, therefore, speak. If their free speech and free action on this point render union in other work impossible, Dissenters must bow to the necessity, for they cannot be unfaithful to conscience. The offer of fellowship to such Nonconformists as will consent to suppress their convictions relative to the Establishment is not likely to influence many. The Nonconformity of to-day is too strong and too conscious of its strength for any who can be regarded as its leaders to listen to such overtures. But we hope there is more manliness among the clergy than to dream of fellowship on terms so humiliating to both, but chiefly to those who ask the concession. We see no evidence that either of the prelates of whom we have spoken desires anything of the kind. But when the pressure of controversy comes it is not always easy to maintain a kindly feeling towards the assailants of an institution to which there is something more than common attachment—which has, in fact, so coiled itself round the heart that it has become part of the life, and an attack upon it is felt as a personal offence. On both sides there must be allowance for this intensity of feeling, or cordiality will be impossible. Under any circumstances there must, so long as the controversy lasts, be a severe strain on the Christian charity and forbearance of the contending parties. But if there is to be friendliness at all it must be clearly understood that the men who are conspicuous as advocates of Disestablishment are not to be tabooed as violent and impracticable, unless the style of their advocacy be such as to justify the ostracism from the circle of a true Catholic fellowship.

This is the point about which we are most doubtful, and there were some utterances in the Congress which certainly justify caution, if not suspicion. In the first place, there was the perennial Mr. George Harwood, with his well-worn suggestions about the extinction of Dissent. If anything of the same kind should be heard at the meetings either of the Baptist or the Congregational Unions during the ensuing fortnight, and any of the speakers should coolly tell either of those bodies that it was their duty to wait and hope for the extinction of the Episcopal Church, there can be no question as to the reception he would meet. The idea that either of our great ecclesiastical systems can absorb the others is, we think, worthy only of an inmate of Bedlam. Yet this convert from Dissent, who fancies that what he has done, all intelligent and cultured people among Dissenters are waiting to do, is allowed to ventilate this insulting piece of folly from year to year. We venture to say that no Dissenter wishes thus to get rid of the Episcopal Church, or would regard its collapse as anything short of a great religious and national calamity. So long as Churchmen have an opposite sentiment in relation to Dissenting churches, and desire their overthrow, anything like unity is extremely difficult, if not altogether out of the question. The folly of such talk is obvious, for though the Anglican Church has increased in activity and numbers, there is no evidence that its relative position to Nonconformity has been improved. If it can gain adherents out of the masses who at present are strangers to all our churches, Nonconformists will not grudge it such success, and when it has done its utmost, there is need also for the work of all the Dissenting communities. The man who desires any of them annihilated is an enemy to Christianity as well as to Dissent. The Dean of Manchester, in consistency with his own theory of the Church, will not unite in Christian work with Dissenters, and yet we doubt whether even the school which he represents would desire to see the country robbed of any of the efforts which Dissenting churches are employing for its evangelisation. Whatever their wishes, we give them credit for too much sagacity to suppose that they foresee the possibility of such a catastrophe, and far too much Christian courtesy to think them capable of uttering a prediction so insulting. The Bishop of Liverpool, who was more trenchant and decided than ever, refuses to regard Dissent as an evil, and made merry over the idea of comprehending or extinguishing it. We could wish, however, he had been clearer on one point, and that the one we regard as crucial. He spoke of "wild men who are incessantly telling the public that the Established Church is a Babylon which ought to be destroyed; or that all the Prayer-books ought to be burnt; or that the union of Church and State is an adulterous connection; or that all clergymen ought to be stripped of their endowments and turned into the streets; or that Anglican ministers are mere serfs and slaves paid out of the taxes." Now, if there are such Dissenters they ought to be distinguished from the "serious, God-fearing Nonconformists." But they are not of our acquaintance. Some of the Bishop's own clerical brethren are fond of talking about "the adulterous connection;" but we hope that neither among them, nor among Dissenters, are there any so hard-hearted and unjust as to desire to turn Anglican clergymen into the streets. If there be, we disclaim them. What we should like to know, however, is whether among these "wild men" are included all who believe the Establishment an evil and act accordingly. The Bishop draws vivid pictures, and it may be that this bold sketching is meant to describe Liberationists. If so, we are still a long way from the union we all desire.

THE BURIALS QUESTION.—A RETROSPECT.—1.

The Parliamentary settlement of the burials difficulty will rank with the abolition of Church-rates and the opening of the universities to Dissenters in the page that records the triumphs of religious equality in this country. The efforts to bring it about have been more protracted, and different in kind, from those that achieved these other reforms, and the question is much larger and more complex than is generally supposed. Although a great deal remains to be done before the burials question is disposed of, the passing of Mr. Osborne Morgan's Bill has as much paved the way for supplementary reforms as the repeal of the Corn Laws did for the passing of other Free-trade measures. It may, therefore, be of some interest at this stage of the question to take a brief survey of the progress of the movement up to the present time, especially as its earlier history is little known. This retrospect will go to show that whatever has been achieved in this direction has been mainly effected by the agency of the Liberation Society, and could hardly have been brought about except by an organisation in constant operation, and directed with much skill, experience and steadfast determination.

For the present we limit our retrospect to the improvements brought about in the cemetery system. Up to the year 1852 public cemeteries were very few, and there was no public provision for burials which recognised the existence or the rights of Nonconformists. They were obliged to have recourse to the churchyard, or to such burial grounds as were connected with their own places of worship. In that year was passed the first of a series of Burial Acts. It was limited to the metropolis, and was brought in for sanitary purposes—a plea then of much greater urgency than when it was urged twenty years later, by Mr. Disraeli, as a reason for dealing with parish churchyards in general on a plan different from that recommended by Mr. Osborne Morgan. The measure of 1852, introduced by Sir George C. Lewis, the Home Secretary under Lord Palmerston's Government, was, looked at from the present point of view, of a very timid nature. It authorised the closing of burial grounds in the London district, and the formation of Burial Boards, with power to borrow money to construct cemeteries, the expenses of which were to be defrayed out of the poor rates. The Act required that there should be consecrated as well as unconsecrated ground, and the building of a chapel—the former to take the place of the old churchyard, and providing for the incumbent, clerk, and sexton the same fees as they had heretofore received. It was only by this tender regard for vested interests that the much-needed reform could be carried. In the following year the Act was extended to the whole of England and Wales, and, for the further protection of Nonconformists, it was provided that the proportions of consecrated and unconsecrated ground in the new cemeteries, and the plans of Dissenting chapels, should be subject to the approval of the Home Secretary.

In 1854 an amending Bill was passed, which authorised Town Councils to act as Burial Boards, and a year later Boards of Health were invested with similar functions. At this stage of the question the Liberation Society felt it necessary to take some action. In order that Nonconformists might thoroughly understand the provisions of these enactments, and secure all the protection they afforded, the society issued a very useful manual, entitled, "The New Burial Acts, as they affect Dissenters, with practical hints for their guidance." Four editions of this compact little volume were issued—alterations being made as further Acts were passed. A large correspondence was carried on relative to the election of Burial Boards, and to matters affecting consecrated and unconsecrated ground, the construction and use of chapels, and the payment of fees. On the whole, it was found that the new system worked well, though many defects in the Acts were discovered, and not a few clergymen and others sought to administer the law in an illiberal spirit adverse to Nonconformists.

A further act to amend the Burial Laws was passed in 1855, when Sir George Grey was Home Secretary, which made it necessary that Dissenters should exercise increased vigilance. This Act provided that, in case of the parishioners being unanimous, a cemetery might be wholly con-

secrated, and that if three-fourths of the vestry so determined, and the Home Secretary concurred, a chapel on the unconsecrated side might be dispensed with. These alterations were intended to meet cases where no Dissenters, or only a few, needed burial provision. But it is obvious that they might be used to the disadvantage of Dissenters, though, as a matter of fact, they have not, to any appreciable extent, been followed by mischievous results.

No further legislation on the cemetery question was attempted till 1857. During the five years which had elapsed since the passing of the first Act, there had been ample time to observe their working, and to discover their defects in relation to the claims of Nonconformists. In that year, Sir G. Grey being still Home Secretary, further alterations in the Burial Acts were proposed. The then Bishop of Exeter (Dr. Philpotts), who aimed at making the distinction between consecrated and unconsecrated ground as great as possible, had insisted, as the condition of consecration, on the erection of a boundary wall, but was worsted in a court of law. In view of cases of intolerance of this kind, a clause was inserted in the new Bill, enacting that it should not be necessary to erect a wall or fence between the two portions of the cemetery; boundary marks of stone or iron being declared to be sufficient. To meet difficulties caused by the refusal of Bishops to consecrate, a cumbersome process of appeal to the Archbishop was provided, at which posterity will one day laugh. The clause enacted that if, after the Archbishop had decided that ground should be consecrated, the Bishop should still refuse, his Grace was to issue his licence, which was to have the same effect as consecration! This novel provision has been almost a dead letter. The influence of public opinion and the good sense of modern Bishops have made it unnecessary to resort to this curious process, except in rare instances.

Another point, of far greater practical importance, related to payment of fees. The clergy, clerk, and sexton being entitled to their ancient fees for all burials in consecrated ground, the question arose, what charges were to be made in the other portion of the ground, and the Liberation Society took pains to collect information as to the scale of fees adopted by numerous Burial Boards. It was found that some of the clergy and their subordinates, smitten, apparently, with a new zeal for religious equality, had insisted that the fees should be alike in both parts of the cemetery; thereby making Dissenters pay as much as though fees were due from them to the clergy. To put a stop to this grievance, a clause (Sec. 18, 20 and 21 Vic., c. 81) was inserted in the Bill of 1857, expressly enacting that hereafter the clerical fees should be regarded as *extra charges* on the consecrated side. The consequence is that in most cases the charges in the unconsecrated part are lower than in the other, and, as a further consequence, there are to a large extent a greater number of funerals in the unconsecrated than in the consecrated part. We need hardly say that it required much painstaking to make the matter clear to official persons, local and central, and great pertinacity in some cases to compel compliance with these requirements of the Act. Many of our readers, we doubt not, have been grateful for the assistance they have received from the Liberation Society in this direction. We suspect that even now the tables of charges of some of the cemeteries require a rigorous revision. Bills were passed in 1859, 1860, 1862, 1864, 1871, further amending the Burial Acts, but their provisions did not affect the principle of religious equality.

It will be seen from this statement how numerous are the Burial Acts. There are, besides, portions of other Acts which are incorporated with them, and special Acts relating to the burial of the poor and of lunatics. And it may be imagined how much knowledge, clear headedness, and labour have been required to advise those who from time to time needed guidance amid all the complexities of these statutes. The passing of Mr. Marten's Act last year greatly added to existing complications, and the Burials Act of the recent Session, although a great public boon, has, so far as the Statute-book is concerned, made confusion worse confounded.

This brief review tends to show that the work of legislation in respect to the Burials question is by no means complete. So far as the cemeteries are concerned, Mr. Gladstone's Government will have only half done their work if they do not follow the example of Lord Beaconsfield's Cabinet by attempting to consolidate the various Acts, only in a thorough way, and with such improvements as experience has suggested. There is work here for the Liberation Society and its many supporters throughout the country. We have already indicated what has been done in respect to the improvement of cemetery arrangements. With such friendly co-operation we trust it may be possible to make the final settlement a comprehensive and lasting measure, a benefit to the nation, and an honour to the statesmen who have effected it.

The most unique, if not the most memorable, feature of the Church Congress at Leicester was the presentation of the address of welcome and brotherly greeting from thirty-two Nonconformist ministers of the town. We give the address elsewhere, together with the dignified and suitable speech of the Rev. J. Thew, who, with the Rev. Joseph Wood, was associated with its presentation. It is a remarkable sign of the good feeling pervading the Congress that while the address was being read, and Mr. Thew was speaking, the whole audience remained standing. The Bishop of Peterborough's reply was most felicitous—"the finest and most eloquent utterance of all his speeches during the Congress," says our correspondent. His reference to the new Burials Act can scarcely fail to have good results. While, on the one hand, in the event of that evening, they had, he said, a good omen that the new rights, which had come after a painful struggle, would be used with Christian courtesy and kindness; on the other hand he hoped they would see exercised the spirit which would acquiesce in the changed state of things with the kindness and courtesy so much to be desired. Can we doubt that many of the clergy who listened to this guarded advice, will take it to heart in their respective parishes?

The Bishop's tribute to the hospitality of Nonconformists was not undeserved, for, apart from the *conversazione* given by the Mayor, Alderman Bennett, a decided and consistent Dissenter, a larger number of houses of Nonconformists in Leicester were, we believe, open to members of the Congress than of Churchmen. With excellent taste the ministerial address referred to eschewed all controversial topics, although some of the speakers at earlier sittings of the Congress, drew a broad and invidious distinction between "political" and "religious" Dissent. We think Churchmen would do well to remember that the cordial welcome they have received has been in a town which is almost the birthplace of "Political Dissent," and that its ministers and laymen have been, and are, amongst the warmest supporters of the Liberation Society. It is important that the gratifying incident of Friday evening should not be misunderstood. We see that the Bishop of Manchester is subsequently reported to have said that the action of the Nonconformists at Leicester inspired a hope of the re-union of Church and Dissent. Dr. Fraser, as the Bishop of Liverpool showed, is altogether on the wrong tack. The lines and paths of action on which the two move do not, as Dr. Magee more correctly said, seem convergent, but are still parallel, "at least in this world;" but we can all rejoice that they can be traversed by both parties with mutually fraternal sentiments and greetings.

There was another noteworthy incident at the Congress which, however, will be regarded by many as of a much more questionable character. It was connected with the movement of which the "Church and Stage Guild" is at present the principal outcome. The argument is that religious men, by Puritanical restrictions, have deprived the Church of the aid which might be obtained from dramatic presentations in influencing for good the masses of the population. One fact mentioned by Mr. John Coleman suggested the notion that a desire to abolish restrictions under which members of the clerical order chafe, quite as much as any supposed profit to laymen, may be the *fons et origo* of this movement. The vicar of a country parish, who was accustomed to take his fill of histrionic excitement when in town, to a question why he did not extend his patronage to such performances in his own locality, replied, "Mrs. Grundy, my boy, Mrs. Grundy; we cannot be seen at a theatre in the country." The Rev. Gordon Calthrop, while fairly estimating all that was commendable in stage plays and actors, did not hesitate to declare that the enterprise was an endeavour to bring about an alliance between elements whose natural tendency was to repel each other. The Bishop of Carlisle, a vice-president of the Dramatic Reform Society, to some extent recognised this incompatibility. Good parish work was not to be expected from a clergyman who was either a systematic lawn tennis player or a systematic playgoer; he was not, however, "prepared to say that if a man *could* go to the theatre and keep himself pure, the very fact of his attending there *might* not have an admirable result in helping to reform the stage."

The Burials Act is not likely to prove a dead letter, as is sufficiently indicated by the list of interments under its provisions, which we publish in another column. It is a gratification to the friends of religious equality that Churchmen as well as Nonconformists have derived benefit from the change thus introduced—clergymen of the Established Church having in some instances been enabled to take part in ministrations at the burial of members of their church, from which by the old regulations they would have been debarred. The Bishop of Rochester, in a letter dated from Gibraltar, counsels the clergy to adopt the *rôle* of supposing that instead of an outwork of the Establishment having been captured by the enemy, only a redoubt convenient for Liberationist attack has been destroyed. We do not grudge him this consolatory view of the matter, and appreciate the wisdom of his counsel to the clergy, instead of lying flat on "their backs, helplessly shrieking about it," to stand up as men, submit to the law and meet the "altered circumstances with cheerfulness and courage." The bishop deprecates the existence of two mortuary chapels in cemeteries, the entire area of which he will be "well pleased to consecrate," but he demurs to consecrating, in the future, additions to existing churchyards. "In such cases the Act will not operate at all, and it seems unnecessary to create an opportunity for introducing it."

A few of the clergy, unhappily, are availing themselves of legal quibbles to exclude Nonconformist ministers from churchyards. A correspondent reports that in Derbyshire a United Free Methodist recently died, and no legal notice was given that the services of the clergyman would not be required. The husband selected a site for the grave next to that in which the mother of the deceased was interred. The rector assented, *on condition that he officiated*. On this being declined, he referred the husband to the sexton, who would take him to a corner of the churchyard which *had been staked off for all burials under the new Burials Act*. This is in a parish where the Dissenters are in a considerable majority. The funeral passed off under the degrading conditions imposed by the clergyman, who, on the certificate under Schedule B. being tendered to him, *declined to register the burial* in accordance with the requirement of the Act.

The graduates of the "Queen's University" in Ireland are by no means reconciled to the forthcoming extinction of the institution from which they have derived their degrees, and which was only open to assault on the ground that it failed to satisfy the Roman Catholic hierarchy. As it is now found that these dignitaries have taken up the same irreconcilable attitude toward the new "Royal University," the graduates urge that the disadvantages under which they will necessarily suffer as a result of the change, are not likely to be compensated for by any counterbalancing advantages. A meeting of the Convocation of Graduates will be held to-day, when resolutions already approved by the committee will be submitted, with a view to inducing the legislature in the ensuing Session to reconsider the arrangement arrived at in the Session of 1879.

The affairs of Guy's Hospital still continue in the unsatisfactory condition to which we have several times called attention. On Tuesday in last week, at a meeting of the Vestry of St. George's, Southwark, the rector, the Rev. Burman Cassin presiding, a resolution was adopted, on the motion of Mr. Churchwarden Robins, praying for an inquiry by a committee or commission specially appointed for the purpose. Mr. Robins mentioned that, as the result of investigations, he had learned that Mr. Guy was a Baptist; in his deed he declared his wish that all religions should benefit alike by the institution, while he stipulated that "there shall be a sound Church of England service in the hospital." The mover of the resolution alluded to the incongruity that, while the finances rendered necessary the closing of three wards of the hospital, no less than £3,000 had been spent in decorating the governor's house, and the former chaplain had been induced to retire upon a pension, his place being taken by a clergyman with strong Ritualistic proclivities. On the following day the governors of the hospital considered a memorial on the subject from the Guardians of St. Saviour's Union. The governors in effect approved all that had been done by the matron, which they declared to have been carried out "under the instruction of the treasurer;" and with regard to the religious question declared that "the only new practice" was attendance on the part of the day nurses at family prayers, "read from a manual issued by the Christian Knowledge Society," every morning before breakfast, and every evening after they came off duty. "The night nurses also, after coming off duty, attend the short daily service in the chapel which has always been held there." As to the question of the hour at which such service is now held they are reticent. In the midst of these contentions it has been considered desirable to omit the formalities observed at the other great hospitals, and ordinarily in past years, at this institution, at the opening of the winter Session.

The resolution of the Papal Curia not to reconcile themselves with modern society is producing its legitimate results in the most Catholic countries of Europe. In France the determination of the Government to rescue the youth from the baleful influences which

flow from Jesuit control of the public schools is met with an impotent threat of withdrawing the Papal nuncio from Paris; the chief effect of which would be to destroy one of the last vestiges associated with the once formidable Temporal Power of the Pope, unless, indeed, it should suggest to the rulers of the French Republic that the time had come for abolishing the Concordat altogether. The Government of Italy finds itself in a similar state of antagonism, as the recent circular of the Minister of Grace and Justice, calling upon the Procurators-General to exact due observance of the laws enforced against the Company of JESUS, sufficiently testifies. In Belgium, we have it from official reports that the clergy are publicly teaching that wives are justified in separating from their husbands, and children in disobeying their parents, if those children are ordered to attend the State schools. At Huyle, near Bruges, the peasantry were hounded on to forcibly resist a special commissioner of the Government sent for the purpose of resuming possession of a State school house in which the parish priest had presumed to establish a private school. One man lost his life in collision with the Gendarmes. The Belgian Government is, however, in no humour for submitting to such lawlessness, and the violators of the peace will be called upon to answer for their offences before the criminal tribunals.

Correspondence.

BURIAL FEES.

To the Editor of the Nonconformist and Independent.

SIR,—I observe that in your issue of the 30th ult. you refer to the Bill with respect to burial fees, of which I have given notice for next Session, and you add, "it will be well if, during the recess, tables of fees charged in both churchyards and cemeteries are collected and carefully scrutinised." It may be of interest to you and your readers to know that before the prorogation of Parliament I obtained an order for a return of the fees payable in parochial cemeteries and cemeteries formed under local Acts of Parliament. This return cannot be laid before the House of Commons until it reassembles.

I remain, your obedient servant,
ALEX. H. GORDON.

Ellon Castle, Ellon, N.B., Oct. 3, 1880.

THE RELIGIOUS EQUALITY MOVEMENT.—WHAT NEXT?

To the Editor of the Nonconformist and Independent.

SIR,—The passing of the Burials Bill will naturally cause every friend of religious equality to ask, What next? Shall we attack the next most vulnerable point—say the Scottish Establishment? or, has not the time come when, ignoring the "bit by bit" method, we may, with a reasonable prospect of success, gird up our loins for the final struggle? I have a notion that the latter would be the more desirable course; and it is to submit this notion, with some of the facts and arguments on which it is based, to the experienced leaders of the Disestablishment movement, that I send you this letter.

1. We may assume that before the next election the franchise will be extended to householders in counties, and that there will be a thorough redistribution of electoral power. And, I think, reasoning from what took place at the elections immediately succeeding the passing of the Reform Bills of 1832 and 1867, we may still further assume that the next Parliament will be thoroughly Liberal. Judging from the past, the newly enfranchised electors will be eager for action, and they will give an immense impulse to the legislative machine. What is that machine to do? The great questions that are now ripe, or nearly ripe, for settlement, will be settled by this Parliament; and I can conceive of no other question coming to the front so worthy of the great Radical strength of the next Parliament as that of the Disestablishment of the Churches of England and Scotland. It appears to me that to aim simply, or even mainly, at the Disestablishment of the Church of Scotland, is to under-estimate the reforming strength of the first Parliament that will adequately represent the whole nation. That Parliament is bound to interfere with—harass, if you will—many interests, and may give rise to an amount of political reaction, and, possibly, some years may elapse before the reforming spirit will be again sufficiently strong to carry a great Disestablishment measure.

2. The attentive readers of your journal will have noticed that much of the work of the Liberation Society has been carried on amongst the unenfranchised. By means of lectures and literature a large proportion of those who will shortly have votes have had their sympathies enlisted in the cause of religious equality. Is it too much to hope that if that work were vigorously followed up between now and the next election these men would vote for Disestablishment candidates in sufficient numbers to make success certain? But if that work is not vigorously followed up, may it not, in great part, be lost, and have to be done over again?

3. In a grand attack upon the English Establishment help might now be looked for in a direction from which nothing could have been expected a few years ago. The farmers, who have hitherto been the backbone of the Church and Tory party, are thinking for themselves. During these years of depression they have been asking many curious questions about tithes, and they have been gradually coming to the conclusion that if tithes are to be paid, they should be paid for purposes that will give them a more substantial return. Let it be shown to them—and I think it can be shown to them—that they have something to gain, and nothing to lose, from a measure of Disestablishment, and their co-operation may largely be secured. Many of them are already looking for relief in this direction. They will not cling to the Tory party as they have done. The just consideration shown to them by a Liberal Government has disarmed them of many of their prejudices, and is gaining their confidence, and will, when Disestablishment is offered to them, largely secure their support.

4. And it appears to me that if the attack were made all along the line—made as it doubtless would be made with wisdom and vigour—that the Church is utterly unable to offer an effectual resistance. She would fight, but it would be the fight of despair. Her divisions, however much they may be glossed over at Church Congresses, are sufficiently real to make concerted action on a large scale impossible. Her very strength would prove to be her weakness; for it is inconceivable that those spiritual forces by which she is more than ever distinguished, could be utilised in defence of a system that so hampers all spiritual energy. The Establishment has suffered, in the passing of the Burials Bill, an immense defeat—a defeat the importance of which the clergy are only just beginning to realise, and a discomfiture from which she ought not, as an Establishment, to be permitted to recover. It is generally admitted now that the allied army, after the battle of Alma, might have pushed on and taken Sebastopol. The opportunity was missed, and, though the end was gained, there was great loss of life and treasure to both sides. I suppose that no intelligent man, either in the Church or out of it, has the slightest doubt but that the Establishment is doomed. Would it not be better for both parties, and especially for the principles, which, in spite of this unhappy conflict, both are anxious to promote, that the end should be speedily attained? I cannot help thinking that in view of the loss which the religion of the nation sustains by the protracted character of this struggle, there must be many good men on both sides who would welcome the end. If we are within striking distance, let us strike at once and effectually. We shall destroy nothing but the evil; the good will endure.

5. I say nothing as to how the question should be pressed upon the attention of the nation. No doubt, to press it so as to secure a settlement at the next election would involve great effort and sacrifice. I simply commend these thoughts, with respect and diffidence, to men of larger experience, having every confidence in their wisdom and resources, and knowing that they will do what the circumstances require.

I am, yours, &c., OSCAR.

THE PROGRESS OF INFIDELITY.—III.

To the Editor of the Nonconformist and Independent.

SIR,—It would be a very serious mistake to suppose that infidelity is making progress among "working men" alone; unfortunately it is found in the higher grades of society, in Christian congregations and Christian families. I make the statement with the full knowledge that it may be quoted with exultation by those who wish to see the overthrow of all religion. But unless it be distinctly realised as a fact many persons will be unwilling to believe that it is possible in the congregation to which *they* belong or among the children of *their* family, and, therefore, will remain indifferent. It is, of course, impossible to give such statistics respecting the more intelligent and cultured classes as I gave respecting the artizan classes, because there is no organisation, no enrolment of membership, no avowed propagandism. But let me relate a few facts. Not a few of the leading Secularists have been members of Christian families, have been brought up among religious associations, and are well versed in the Bible, because they learned it in the home and Sunday-school. The majority of old Sunday scholars, after all that they were taught, live only for this world, and are not connected with the Christian Church in any way. Some months ago I was staying with a family of devoted Christian workers. One of the sons was in a bank. I asked him if there were any there who questioned the truth of Christianity. "Yes," was his reply, "when I first went there was only one, now there are four, and one of them was a Sunday-school teacher; the one shook the faith of the other three." The devoted, earnest principal of one of the first middle-class schools in the land a short time since was lamenting to me the unrest of some of her teachers, and their desire for certainty, and especially referred to one who was in great distress, having lost her faith, walking in darkness and seeing no light. In another school, under the care of a devout, Christian woman, two girls were found expressing among their schoolfellows their doubt about the existence of God. A few days ago I heard a lecturer at one of the Universities, a member of a Christian Church, avow his disbelief in the occurrence of miracles. These are illustrations of scepticism (to which, no doubt, your readers could supply many additions) which is far-spreading and latent in quarters where it is little suspected. It is not difficult to account for it, nor is it to be wondered at. But it suggests two serious questions—Whereunto will it grow? and, What is to be done to arrest its progress? Thousands of intelligent boys and girls are yearly leaving our schools; pupil teachers and certificated teachers are a rapidly increasing cultured class; representatives of the commercial classes as well as of "the learned professions" now receive a University education; writers for the Press, as well as readers, are becoming more scholarly; the history of man (in its broadest sense), and of man's dwelling-place, physical science, mental and moral philosophy, and the principles of criticism are better understood than they were in all ranks of society; and if religion cannot show good reason for itself and justify its claims; if Christianity cannot answer the inquiries of reverent intelligence (and much of the more intelligent scepticism is really reverent); if the deeper questions of the mind and the deeper needs of the heart are not met, there will be a further "progress of infidelity" among all classes. There is little fear of absolute Atheism. But there is good reason to fear practical Atheism, known by its new designation—Agnosticism. Very able reference is made to this in the charge of the Archbishop of Canterbury, and in the paper read at the Church Congress by Prebendary Row, which are well worth reading. But on this subject let me quote from the *Spectator*:—

> We think we see signs of a disposition to declare that the great problem is insoluble; that whatever rules, be it a mind or only a force, he or it does not intend the truth to be known, if there is a truth, and to go on, both in action and speculation, as if the problem had no existence. That is the condition of mind, we know, of many of the cultivated who are not sceptics, nor doubters, nor inquirers, but who think they are as certain of their point as they are that the circle will not be squared. They are, they think, in presence of a recurring decimal, and they are not going to spend life in the effort to resolve it. If no God exist, they will save their time; and if He does exist He must have set up the impenetrable wall. A distinct belief of that kind, not a vague, pulpy impression, but a formulated belief, exists, we know, in the most unsuspected places, its holders not unfrequently professing Christianity, as at all events the best of the illusions; and it has sunk very far down in the ladder of society.

There is a real danger from which education and culture will be no saviour, but from which the Christian Church is bound to deliver the imperilled. And there is yet another danger, the dishonest, slothful, immoral doubting of everything, glad of excuse for doubt, which arises from self-indulgence, dislike of restraint and possible retribution, and enmity towards God. Now, Sir, how are these dangers to be averted? Not by indifference, nor by disdain, nor by running the round of customary duty; not even by "preaching the Gospel," for the present state of things has grown up under the very sound of it. No, but by a truthful utterance of what is true, and can be shown to be true; a tender recognition of sincerity in doubt and reality of difficulty; *understanding* the questions involved, and the state of mind and heart of the questioners; first grappling with objections in private, and so *mastering* them that they shall appear to be of little importance when referred to in public: presenting *positive* truth with such convincing force of exposition and exemplification as to commend it to mind, and heart, and conscience. I do not mean by these remarks to lecture ministers, but to declare my conviction that all teachers of others—and the teaching function is not a limited one in the Christian Church—must qualify themselves to fulfil their ministry in this time of need. *Instruction* is wanted, for infidelity is the offspring of ignorance and sciolism, not of profound and varied knowledge. Christian students of science, of philosophy, of history must state what they know, whether they are "ministers" or not, and they will be listened to when the religious teachers are unheeded. The platform and the Press are open to them to convey the needed instruction.

"T. W." says:—"As far as writing goes, our scholars and divines are doing their duty; but they can only write—they cannot read books for us." True; but I venture to think that the books are generally too ponderous, both in style and bulk. Clear, concise, interesting outlines of arguments are needed. I have great faith in literature, especially with reference to subjects which require sustained thought and review of evidence, and believe that as Lardner's "Credibility" and Butler's "Analogy" were effective in their time, books adapted to the present position of controverted questions and to the style of thought and expression of to-day will prove effective too. "Small books on great subjects" would be read. A few such have been published by the Society for the Propagation of Christian Knowledge.

Then we must begin to instruct the young; they can be taught in classes. But teaching Christian evidences to young people in classes means very real work indeed, if the subjects are so to interest and impress their minds as to prepare them to give an answer to every one that asketh a reason for the hope that is in them.

In these letters I have sought to be very practical, and I have little room to appeal to motive. To what should I appeal? Patriotism, devotedness to truth, sympathy with the erring and doubting, love of our children, loyalty to Christ, homage to God? The higher the motive the better, the stronger, the more enduring, the more effective. But prompt, prayerful, self-denying labour, in teaching the essential truths of the Bible and their relation to other truths, undertaken with high motives by those who are teachers of others, together with "the cultivation of a higher moral and spiritual tone in society," will alone arrest "the progress of infidelity."

Yours truly, T. T. WATERMAN.

Christian Evidence Society, 13, Buckingham-street, Strand.

THE JUBILEE OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist and Independent.

SIR,—A correspondent in your last week's issue says:—"The sums raised at the call of some special need, all indicate possibilities of giving far beyond what has been already seen." If such be the fact, might not *special* attention be called to it in all our churches and families in the prospect of the anticipated jubilee of the Congregational Union? In every church connected with the Congregational Union the best, the most generous members, would all welcome a full and pointed discussion of the subject from the pulpit, to be announced for some particular Lord's-day. One result of such discussion would be that all the young in our families, over the land, would be led to think of what "the possibilities of giving" of each of them was. And who can tell what the results of that would be, as respected the pro-

posed Jubilee fund, and as respected their Christian liberality in after life? We all know, and admit, that our ability, in this respect, is the measure of our responsibilities. While there is no bishop, Convocation, assembly, or conference over Congregational churches, that can with authority prescribe any course of action for ministers or people, there is as much brotherly union amongst them as would secure that a recommendation, given by those in London who are justly looked up to for influence and guidance, would be all but universally acted upon. Many doubtless give less than they could "for want of thought." Sermons preached in all our churches on a given day, or upon days as near to each other as could be made convenient, could not fail to secure the desiderated thought, and such thought would, as a rule, convert possibility into actuality. Much might depend upon the success of preachers in placing before their hearers the merits of the various "cases of need." Several of these have been already mentioned in your pages. While the claims of each were being presented, one hearer might single out one as a "special need." Another might elect differently, but the probable result would be that each hearer would give more liberally to one or another than he had formerly reckoned that it was "possible" for him to give.

Cluny Hill, Forres. ALEXANDER MUNRO.

To the Editor of the Nonconformist and Independent.

Sir,—My attention has been directed to the correspondence in your columns, respecting a suggestion made by the Rev. Wm. Tyler for wiping off "all debts upon our chapels and churches in England and Wales, either whole or in part, &c." in commemoration of the Jubilee of the Congregational Union. Such a valuable resolution highly commends itself to the careful consideration of every individual member constituting our denominational body, to do his utmost for the accomplishing of so grand and noble an enterprise. Those who read the article from an occasional correspondent upon "Mr. Kimball and Church Debts in America," which appeared in your number for Sept. 16th, must have been astounded in the way in which that single man wiped off thousands of pounds, and set free the fettered hands and burdened hearts of the many so embarrassed willing servants of the Lord. Now, Sir, it appears to me that if *one* could accomplish such a work, there surely must be several among the many forming the committee of our Union who, with equal faith and energy, would thoroughly co-operate in the undertaking and make the suggestion a *real* success. Let the Union adopt a scheme, and then enter into it with such a spirit that shall stir the country to the importance of a measure at once so important as well as divine. Such a resolution coming from the assembly at Birmingham would bring, from high and low, rich and poor, such a response as will make the event worthy the commemoration of our Jubilee year. Let the whole nation see that there does exist a practical feeling of fellow-sympathy and Christian love in the "unity of Congregationalism" by following out Mr. Tyler's admirable suggestion. I hope, most sincerely, that others will follow up the proposed scheme, both in word and deed, in a far abler manner than I possibly can, and should a subscription list be opened I shall most willingly add my small donation to so good and lasting an object. I am, Sir, yours truly,

W. C. P.

CONGREGATIONAL CHURCH, BIRCHFIELD, BIRMINGHAM.

To the Editor of the Nonconformist and Independent.

Sir,—Will you allow me through your widely-circulated paper to offer a suggestion that may perhaps be useful to some of your readers? We have recently erected in this rapidly rising suburb of Birmingham, a handsome Gothic church at a moderate cost. It is comfortable and spacious, well adapted to Congregational purposes, and at the same time in keeping with the taste and requirements of the age. Letters have been sent me speaking of it as a "model church," and I have been asked to give information as to plans, architect, and cost. As there will be ministers and delegates visiting Birmingham during the Autumnal Meetings next week, who are contemplating building churches in their own districts, I have been asked to offer, through your paper, to show our church at Westminster-road to any brethren who would care to inspect it. I need not say that, most readily and happily, I will help any friends who communicate with me. Yours cordially,

WALTER SEARLE.

Haughton Villa, Church-hill-road, Birchfield, Birmingham.

SIGNOR VARNIER.

To the Editor of the Nonconformist and Independent.

Sir,—Allow me through your columns to inform all friends intending to be at the Town Hall, Birmingham, on October 12, that Signor Varnier, who is to be one of the speakers, is a missionary preacher in Sicily, his native island. Many years ago he was sent out to India as a Roman Catholic preacher to convert the Protestants, but was himself converted, and for some time laboured there as a Protestant missionary. His address at the Missionary Conference held in London in 1878, excited very great interest.

I am, yours, &c.,

R. S. ASHTON.

13, Blomfield-street, London-wall, S.E., Oct. 1st, 1880.

NOTES FROM NEW SOUTH WALES.

[from our correspondent.]

Sydney, August 11th, 1880.

With Parliament dissolved, no ecclesiastical Assembly in Session, and the Exhibition dismantled, we are having a quiet time, and there is little enough of real interest to report. But the monotony of our lives is not allowed to continue uninterrupted. The daily telegrams from Europe, not only give food for serious thought, but occasionally arouse the old Liberal or Conservative element amongst us, and awaken warm controversy. Then we have had two alarming fires, and a genuine rush to a gold-field. The fires were in the heart of Sydney, and by one the Victoria Theatre has been wholly consumed, to the great loss of its proprietors. It is reported that it will not be rebuilt as a theatre.

The new diggings are at Temora, in the South-west, 280 miles from Sydney. It is long since payable goldfields have been opened up; so, on the discovery of the precious metal, the rush was exceedingly great, and as many as 6,000 people were soon on the field. The absence of rain prevents the ground being properly worked, and has caused sickness and suffering, but it is generally believed that gold will, in time, be found in paying quantities.

There have been several church anniversary services, especially in the country districts. The church at Campbelltown, thirty-four miles from Sydney on the Southern line of railway, and in a large farming district, has been thoroughly renovated, the pews and windows altered, and an organ harmonium purchased. The pastor, the Rev. W. Fincham, labours most earnestly and acceptably, his district extending for many miles around the township. At Bathurst the Rev. M. Williams, B.A., gave a good report at a recent anniversary meeting, and, considering the great reverses to which the church has been subject, the report was very encouraging. The Rev. W. M. Grant still holds his own at Orange, despite numerous removals of whole families to other parts of the colony. Both pastor and people are said to be making their power felt for good throughout the neighbourhood in many philanthropic movements, as well as in actual church work. The Rev. W. Riding, late of Castleton, near Manchester, and who arrived here from England a few months ago, has accepted a call to the churches of Don and Formby, Tasmania. Mr. T. Spurgeon, son of the Rev. C. H. Spurgeon, has been preaching with great acceptance in some of the pulpits in Sydney. His earnestness, voice, appearance, and delivery are well spoken of. It is not improbable that he may be persuaded to ultimately settle in this colony. At present he is in Queensland. The Rev. P. H. Carnford, the pastor of the leading Baptist church, Sydney, has decided to return to New Zealand.

Having learnt that the Bishop of Sydney has persuaded his Excellency to withhold his consent to the Church and School Lands Bill and to forward it to England for Her Majesty's approval, and that the bishop has forwarded a petition to Her Majesty urging her not to give her consent, the Committee of the Congregational Union requested the Rev. J. Jefferis to draw up a statement of the facts in the form of a petition, which was forwarded last mail through the Governor to be presented to the Queen. It is greatly to be hoped that a fair and just settlement of this vexed question will not be delayed through the unwarrantable interference of the Sydney bishop.

Last evening, a crowded and excited meeting was held over the question of opening the reading-room and library of the Sydney School of Arts on the Sunday. The question was supposed to have been settled by a public meeting a few months ago, but several Freethinkers and Spiritualists, including a few sceptical lecturers, have been sending in another requisition for the opening, and speaking in a confident tone of the success they were sure to gain. This, I suppose, roused the other side. The meeting was attended by 616 members, and the result of the voting was 239 for the Sunday opening, and 377 against. The Freethinkers met with anything but an appreciative welcome on speaking, and were compelled to hear some unmistakable utterances from earnest and eloquent speakers on the other side.

Literature.

MR. DALE'S NEW VOLUME.*

Mr. Dale enjoys a reputation so extended, and at the same time so varied, that a volume of discourses from him is sure to attract very wide-spread attention. Every great preacher has his own distinctive excellence, and it would be extremely invidious to place him in competition with some other, who lacks his special quality, but has some other which compensates for its absence. We will not, therefore, compare Mr. Dale with other prominent pulpit teachers or orators, but will content ourselves with saying that there is not a minister of the Gospel in the country who exercises more influence. The reasons for this are not difficult to find. The intellectual power which Mr. Dale brings to the discussion of every subject he takes up is very great, and he is thus able to give a freshness to the most familiar themes, which attracts and interests all thoughtful minds. The difficulty which suggests itself to many of his admirers, as they listen to his careful expositions and well-reasoned arguments, is as to those who are not thoughtful, and who must constitute a considerable portion of every congregation. The only solution that we can propose is that the rhetorical beauty and force of Mr. Dale's sermons fascinate the mass, and that the effect is intensified by his remarkable spiritual fervour. But there are other qualities of his discourses which greatly add to his power, and not the least of them is their robust manliness, which seems rather to find a pleasure in confronting difficulties which many would seek to evade, and which treats every one of them with perfect unreserve. Of that "economy" in the utterance of truth on which some of the Tractarian writers insisted, and which, we fear, may be found in other schools beside the Tractarians, he knows nothing. We do not mean that he gives to the world every thought that enters his own mind, in its crude form, but simply that he speaks out plainly the convictions which he has matured by careful observation and reflection. Hence his hearers or readers feel that they are listening to no mere professional utterance of one who says "what he ought to ha' said," but the true words of a strong man who speaks out of the depths of his own soul. No doubt he often stirs opposition—every true man does. Where there is no opposition, it is pretty safe to assume that there is nothing worth opposing. Mr. Dale shows that he has the courage of his principles, not only in the distinct and bold utterance of that which he believes, but in what, perhaps, is more rare—the fearless carrying out of those principles to their legitimate issue. His desire is to do such service to the cause of truth as lies within his power, and if truth be served he is content to leave his reputation to take care of itself. A preacher of this type must have power. The ring of reality, which is in all that he says, itself secures him sympathy and attention, and the true spiritual insight, the simple homage to truth, the remarkable combination of philosophic acumen with practical common sense, and of Evangelical earnestness with intellectual breadth and freedom, which are to be found everywhere, produce an effect compared with which the impression created by the rhetorical art, itself of a high order, is secondary.

The present volume affords abundant illustration of these remarks. The "Evangelical Revival," which gives it the title, is the subject only of the first discourse, but there is a certain relation of all the sermons to this central theme. They are intended, more or less directly, to illustrate the changed phases of Evangelical thought, and so to help, not so much those who are struggling in a sea of doubt, as those who, still retaining their faith in Christ and the Gospel, are often sorely perplexed and troubled by the new form of thought with which they are continually brought into contact, and which have, more or less, affected their own minds. The brief preface in which Mr. Dale refers to the difficulties of young ministers in particular, who are in the midst of this "theological restlessness," is as truly sympathetic as it is wise. "The policy of reserve in relation to religious truth is always pernicious, and it is especially pernicious in a time like the present. The difficulties of younger ministers are enormously and cruelly increased if they are left to fight their battles alone, and if, in their struggle with forms of theological thought, which are still tenaciously held by some persons in their congregations, they are left without the support which they would receive from a frank criticism by men older than themselves of the opinions which they feel obliged to renounce." More wise and manly words we have not read for many a day. If young ministers were always met by their elders in this spirit, there would be less inclination for angry revolt against all that is established, which we sometimes find. Mere traditionalism, which creeps even into Dissenting churches, and which is a curse wherever it comes, would be robbed of much of its power when men, whose own principles could not be suspected, and whose ability, years, and service all give them authority and right to speak, boldly resist its tyranny. What is, perhaps, of the highest importance of all, the power of the pulpit would be enormously increased by a belief in its thorough openness and honesty. How much is lost just now by the wide-spread idea that preachers do not say what is in them, but continue to use words which for them have lost their significance, it is not easy to calculate.

The sermon on the "Evangelical Revival" was preached on the occasion of the Wesleyan Methodist Conference in Birmingham, and nothing could have been more appropriate to the circumstances than the eloquent and touching tribute, as generous in Catholic sentiment as it was discriminating in its estimate, to the great founders of Methodism and the power they exerted on the religious life of England. If we looked to it merely as an historical review, it is singularly just and suggestive. Mr. Dale's desire is to recognise the good in every separate influence that has been at work. Then we have a graphic sketch of the old Evangelical Nonconformity:—

> We Independents—our ministers, I mean—are still a quiet people, not easily excited. We are reserved. We shrink from eccentricities. We are rather ashamed when we are mastered by emotions. We want to serve God "with the Spirit," but we are especially anxious to serve Him "with the understanding also." Our venerable fathers—fine vigorous men in their way—had all these qualities in a higher degree than ourselves. The people were like the ministers. They came to meeting on Sunday to be taught—not to be thrilled by the joy, or awed by the reverence of the worship—not to be excited, or soothed, or charmed by the eloquence of the preacher. Both ministers and people believed that the Christian Church should grow and become strong by the silent and gradual influence of Christian worship, of quiet Christian teaching, and devout Christian conduct. It was not their way to make a sudden raid in the name of Christ on the irreligion by which they were surrounded. They were "keepers at home." They thought that the example of religious parents and their prayers, and the catechising of their households should result in the formation of religious faith and right habits in their own children, and that the peace and integrity of religious families should gradually influence irreligious friends and neighbours. The parable of the leaven contains their conception of the normal growth of the Christian Church.

Mr. Dale rejoices in the benefit which Nonconformity of this type derived from the Methodist spirit. It was as a new baptism of fire, which gave the Dissenting churches of the times exactly what they needed. They were eminently respect-

* The Evangelical Revival and Other Sermons. By R. W. Dale. London: Hodder and Stoughton.

able, so quiet that if they did not mind their own business, it was not because they were looking too closely at the things of others, careful about the outward show of godliness, whether they had its living power. But they were sadly lacking in soul and earnestness. Even where they maintained their orthodoxy, they had little if any fervour. When the influence of the new spirit that was abroad touched them, they were soon quickened to a new life, which has made modern Congregationalism the power that it is. "Perhaps," says Mr. Dale, "our Methodist friends would say that the 'tang' of the old bottles did something to spoil the new wine. But however this may have been, we felt the impulse, and received something of the inspiration of the new forces which were acting around us; the fresh vitality of the Evangelical Nonconformists of England, and the fresh vitality of our kindred churches on the other side of the Atlantic are largely the results of the Evangelical revival." We should so far qualify this as to say that these results were due, not so much to the direct influence of those who were engaged in the revival as to the spirit which was in it, and which so deeply moved all earnest Christian hearts. There is a *zeit-geist* in the Church as in the world, and in those days it was the aggressive converting spirit which was chiefly embodied in Methodists and their fellow workers in the Evangelical party. With all his recognition, however, of the advantages which have accrued to our modern Nonconformity from this influence, Mr. Dale still looks wistfully back to some points in the piety of our fathers. There is, he says, a profound truth in their conception which "may, perhaps, need to be reasserted in our own times." "I quite believe that we have some things to learn from the Evangelical Nonconformity which was not yet agitated and excited by the fervour of the Revival. The parable of the leaven is, perhaps, too much forgotten in these times; we are so impressed with the importance of organisation and active effort that we seem likely to place every one of the Ten Commandments under the protection of a separate committee. with its treasurer, secretary, and deputations, and to organise a league for the promotion of every separate grace." There is, to us, nothing more striking and beautiful in Mr. Dale's teachings than this serious effort to combine all kinds of good, and while presenting one side of truth or enforcing one class of duties not to forget the other.

Our space is nearly exhausted, and yet we have but barely indicated the general character of this volume and glanced at one or two of its points. It consists of twelve sermons, besides an address on "The Work of the Christian Ministry in a Period of Theological Decay and Reconstruction," which is in many respects the most interesting and important section of the whole volume. Almost every one of these discourses would well deserve a separate article. They raise some of the crucial questions of the day, and treat them with a breadth, a fulness, and an independence which lend special interest and value to the discussion. The book, we venture to say, must command general attention, alike from the spirit it breathes and the ability with which all its topics are handled. As an illustration of its spirit take the following thoughtful and timely utterance:—

> But unhappily there are many Evangelical Christians who are in a panic if any of the human definitions of these truths are impeached and condemned. When they see the fire catching "the wood, the hay, and the stubble," which have been built into the fair temple of Faith, they think that the gold, the silver, and the precious marbles will perish in the flames. Their faith in the truth of God seems no stronger than their faith in the theories of men. They shrink from every modification of the subordinate and subsidiary elements of their creed; they are afraid that if anything is touched, the whole structure will come down to the ground. They close their eyes to whatever threatens the least jot or tittle of their traditions. They protest against criticism. They are afraid of inquiry. They do not ask for "all the counsel of God," but only for as much of it as will confirm their traditional beliefs, and leave their minds undisturbed. They clamour against every man that is not of the same mind with themselves. They think it better to be quiet about whatever would lead good Evangelical Christians to suppose that they have inherited any errors from their religious ancestors, or have been taught any errors by their living teachers. They follow the same line in dealing with those who are in doubt. If a man begins to question any part of their system, they say that he is on the high road to infidelity. They insist that the whole must stand or fall together. If he cannot keep everything, he can keep nothing. Men take them at their word; and because the rising tide is sweeping away those parts of the Evangelical theology which are built on the sand, men conclude that none of it is built on the rock, and that the whole edifice will be soon destroyed. The only remedy is to be found in a more courageous faith in Truth. Let Evangelical Christians be loyal to Him who is the Light as well as the Life of men; let them remember that the Spirit whose presence and power they invoke, and upon whom they rely for the righteousness and joy of the Church and for the conversion of the world, is the Spirit of truth, and that He has come to lead us into "all the truth"; let them desire to know "all the counsel of God," and then we need have no fear of the ultimate result of the troubles and perplexities through which we are now passing; the victory of the Evangelical faith would be assured.

Would that all Evangelicals would give heed to these noble words. We are disposed to say that the first virtue of every religious teacher is sincerity, and the second sincerity, and the third sincerity. We find it so conspicuous in these sermons, and for this, as for many other reasons, they have our heartiest commendation.

BRET HARTE'S GENIUS.*

Though early writings may not be of essential value in themselves, they may be of great service in cases where they can throw light on the development of a genius, whose later productions have received the stamp of approval and acceptance. Mr. Bret Harte is a genius of a singular conformation. A power of grasping the most prosaic circumstances, and of investing them with an unconscious atmosphere of imagination; a disregard of all conventional ideas as respects artistic rule, only to attain oftentimes to a higher rule; a singular indifference, one might almost say, studied contempt, for the ordinary vehicles of emotion or of sentiment, and yet a power to charge the most unpromising mediums with the fullest current of sentiment and emotion—these are his leading characteristics. It is not surprising, then, that one set of readers should find him not seldom apparently coarse. Humour of the most unelevated and earthy kind lies close to touches of the finest pathos. Mr. Harte abounds in surprises. He seems to have little or no nicety in the choice of his materials, and yet he informs—we might say, indeed, over-informs—his rude, and coarse, and queer characters with what affects us in precisely the same way as the finest sentiment, emotion, or passion would do in ordinary types, or in men and women who had been reared in, and remained keenly affected by the ordinary conventional circumstances and associations of artificial life. There is a touch of the Pagan man in Bret Harte. He seems to hold the finer feelings at arms' length, and with no affectation of art—and therein lies his peculiar strength—yet he seems to grasp them merely for purposes of art. In this he resembles slightly Defoe and Fielding. But he has all the modern subtlety, though it is hidden by his pronounced brusqueness, and his determination not to be conventional. In his very earliest pieces all these traits are seen as in his latest; and we have some very interesting facts of a half-biographical kind bearing on one of the stories, in some degree illustrative of what we have said. Mr. Bret Harte writes:—

> It was one of the anomalies of the very condition of life that he worked amidst, and endeavoured to pourtray, that these first efforts were rewarded by very little success; and, as he will presently show, even the "Luck of Roaring Camp" depended for its recognition in California upon its success elsewhere.

The truth is, the flavour of localism, so strong and unrelieved, was not likely to be so welcome to those who were familiar with it as to strangers—another illustration of the truth that art is potent only as it relieves and elevates from the pressure of immediate circumstances—answering to the untameable desire in human nature to escape from daily pre-occupations; so that we need not wonder much at the fact that "The Luck" had a struggle for existence, not to speak of wide acceptance. Both publisher and printer of the *Overland Monthly*, which Mr. Bret Harte then edited, were dead against its appearance in that magazine, and only the author's own decision carried him through; and it is not difficult to take the point of view of publisher and printer. Mr. Bret Harte tells us further:—

> The troubles of "The Luck" were yet far from ended. It had secured an entrance into the world, but, like its own hero, it was born with an evil reputation, and to a community that had yet to learn to love it. The secular press, with one or two exceptions, received it coolly, and referred to its "singularity;" the religious press frantically excommunicated it, and anathematised it as the offspring of evil; the high prestige of the *Overland Monthly* was said to have been ruined by its birth; Christians were cautioned against pollution by its contact; practical business men were gravely urged to condemn and frown on this picture of Californian society, that was not conducive to Eastern immigration; its hapless author was held up to obloquy as a man who had abused a sacred trust. If its life and reputation had depended on its reception in California, this edition and explanation would almost have been needless. But, fortunately, the young *Overland Monthly* had in its first number secured a hearing and position throughout the American Union, and the author waited the larger verdict.

Which, it need not be said, was favourable and more just than that of California itself. But, as we have hinted, reasons not quite beyond the scope of criticism might be given for the phenomenon.

The present edition is most admirably arranged and beautifully printed, forming a really welcome addition to the list of "Selected Works." In some of the poems there is great metrical irregularity, and particularly when, to a great extent, the interest depends on ingenious treatment. Notably is this seen in one of the half-Ingoldsby-like poems which appeared shortly since in the *Gentleman's Magazine*. Some of the Parodies are very clever, especially a Geological Madrigal. Of the prose stories we need only to say that they are all characteristic, and that some less known and less spoken of exhibit as much of the special quality as the others. We might name an illustration, "Tennessee's Partner," "On a Vulgar Little Boy," "Boonder," and "Rupert's Christmas Gift," "From a Balcony," and "The Poet of Sierra Flat."

* The Complete Works of Bret Harte. Corrected and Revised by the Author. Vol. I.—Poems and Dramas. Vol. II.—Earlier Paper, Spanish Legends, Tales, &c. Chatto and Windus.

BRIEF NOTICES.

The Early Years of John Calvin, a Fragment, 1509—1536. By the Rev. Thomas McCrie, D.D. Edited by William Ferguson, of Kinmundy. (Edinburgh: D. Douglas.) On the whole we consider the publication of this "Fragment" to be a mistake. The editor says, however, that "no apology is necessary for offering it to the public. So far as it goes it is complete, and with its 300 notes and references to more than sixty authors it is a valuable literary treasure." We have read both the text and the notes very carefully through. There are some things which Dr. McCrie's remarkable power of historical investigation have made clearer than they were before he set to work; but the whole idea of an historical biography and of what it should be, has greatly changed since Dr. M'Crie's time. Anything, for instance, more poverty-stricken in style, although not always in matter, than his account of the religious state of France in the early part of the sixteenth century could hardly be imagined. In such composition Dr. McCrie was far behind some previous historical writers of his own country, such, for instance, as Dr. Robertson. His great qualifications were a fine sympathy, marvellous industry, accurate arrangement of details, and thorough honesty. His lives of Knox and Melville will be classical works which we imagine, will never be superseded; but a life of Calvin such as this is, and as it promised to be, would have been, we imagine, of little value to the world.

Modern Anglican Theology, &c. By the Rev. Jas. H. Rigg, D.D. (Wesleyan Conference Office.) The greater portions of the contents of this volume have been published before, but Dr. Rigg has added to the present edition an extremely interesting and valuable memoir of Canon Kingsley, with some personal reminiscences. There is not much that is new in this memoir, as will be said by all those who have read Mrs. Kingsley's life of her husband; but there is some fine, delicate, and, for the most part, just criticism of Kingsley, both as a theologian and as a writer. We are inclined to take a very different view of some of Kingsley's novels from that taken by Dr. Rigg; and, indeed, we doubt whether the author himself had a sufficiently high estimate of the value of some of these works. But who will say a word against this testimony which Dr. Rigg gives after long personal intercourse with Kingsley? "He was always the same—a model of Christian chivalry, devout, truthful, tender, brave, a God-fearing, Christ-loving, perfectly humane, whole reality of a man." The remaining contributions to this volume are perhaps known to most of our readers; if not, we recommend them as exceedingly cultured essays on the various aspects of Anglican theology.

THE CHURCH CONGRESS.

[From our own correspondent.]

If the Leicester Church Congress be remembered for nothing else, it will be memorable at least for its conciliatory and pacific character. Even occasional allusions to the Burials Bill have failed to disturb the harmony of the proceedings, or to interrupt the flow of kindly and courteous language towards opponents within and without the borders of the Church. This was abundantly illustrated in the discussions that took place on Wednesday afternoon, September 29, when the subject before the Congress was the "Internal Unity of the Church," and, had it not been for recollections of the violent and vituperative language indulged in at auxiliary meetings held in different parts of the town in connection with the English Church Union, the Church Reform Association, and similar societies, one might have imagined the Congress was an Eirenical Council or an Evangelical Alliance. The name of the Bishop of Durham (Dr. Lightfoot), who was advertised to open the question, as well as the importance and interest of the subject, naturally drew together an overflowing assembly; but there was nothing throughout the proceedings to gratify the hopes or fears of those who had anticipated a disturbance. The Bishop's paper, read in a monotonous tone of voice, was an earnest plea for the toleration of every school of thought within the Church, subject, however, to loyalty to its cardinal doctrines and discipline. The essay was, it need not be said, most learned and thoughtful, though once or twice it seemed to me a tendency to over-refinement of thought misled the Bishop's judgment, as well as his good taste, as, for example, when he traced back the prototype of the High Church school to the doctrine of Peter, of the Broad Church to that of Apollos (Alexandrian school), and of the Evangelicals to that of Paul, and contended that all alike were needful for the complete body of Christ. The paper will, doubtless, be printed, and will be sure to attract attention. The subsequent discussion, continued by Dr. Boultbee, Mr. Talbot, M.P., Earl of Carnarvon, Canon Farrar, and others, went to prove how little friction there need be between the most opposite schools of thought, and how necessary each was to the other. In one thing all were agreed, apparently, that the Church was national, and that its connection with the State must be retained, while at the same time vehement and inconsistent applause greeted every denunciation—and these were by no means few—of Parliamentary control. On only one occasion was there any very decided outburst of the pent-up fires, and that was caused by the Hon. C. Wood, who, after giving vent to several of his extreme and very provocative views, finished up by advising his hearers to read a note of Cardinal Newman's on the Sacrament. This was the last straw, and called forth such a storm of hisses, followed by some cheers, that the chairman was compelled to interfere.

I can do no more than specify some of the other

questions that occupied various sections of the Congress during the rest of Wednesday, as your readers will be more interested in the great discussion on Church and Dissent, that on Wednesday evening drew an immense and mixed audience, crowding every part of the Congress Hall. But I must refer to the papers and debate, full of practical suggestion, on the "Influence of the Church over Young Men and Women," and to the deeply painful but important discussion on the "Penitentiary Work of the Church," during the course of which a paper by Miss Ellice Hopkins was read, which ought to attract the attention of all social reformers. "The Attitude of the Church of England towards Foreign Churches" is a subject fruitful of contention, but the debate on it, under the masterly and firm guidance of the Bishop of Peterborough, passed off tolerably quietly. The question of "The Church and Dissent" was opened by Professor Plumptre, who gave a candid historical review of the treatment of Nonconformists by the Church since the time of the Stuarts, and at the same time courageously attacked the obstructive and illiberal conduct of the clergy in political movements. He expressed no hope of a formal reunion with Dissenters, but pleaded for the exhibition of a more brotherly and respectful feeling. There was an ill-concealed satisfaction when the time bell cut short the conclusion of the paper, which was rather too advanced, I imagine, for the opinions of many who were listening to it. The discussion that ensued was very "mixed," and curiously illustrated the divergence of opinions held about Dissenters within the Establishment. Lord Nelson, for example, held that it was simply owing to the formularies of the Church of England that Dissenters in this country had been saved from utter infidelity, while Mr. Harwood felt that the Church might well emulate the earnest religious life and work found in Dissenting chapels. Speaking with authority, as having been brought up a Nonconformist, the same speaker contended that political Dissenters were few in number, and ought to be carefully distinguished from religious Dissenters. They made a great show, but it was like the stage manager who, having only five, or at most six men, managed to march four or five hundred across the stage, but "it was the same men, only they kept running in and out again." This, of course, took immensely, as did Bishop Ryle's remark that empty tubs always make the most sound. To do the Bishop justice, however, his speech, delivered with all his accustomed force and fluency, was full of kindly feeling towards his brethren, "*religious*" Dissenters, and he was especially cheered as he urged the Church of England to purge herself of all complicity with Rome and Romish ways before inviting Nonconformists back to her fold. Earlier in the day, at another meeting, the Dean of Manchester (Cowie) had said he would not associate with Dissenters for religious work. "Do what you (Nonconformists) like; I won't interfere, but I absolutely refuse to work with you," were his words. This statement was criticised rather severely by several of the evening speakers, one of them, the Vicar of Hull (MacCormack), going so far as to say, amid some confusion that he would rather become an *orthodox* (*sic*) Dissenter than join the superstitious and idolatrous Churches of Rome and Greece. Very different was the tone of Canon Trevor, who wanted to know what they were to do now the Burials Bill had passed propagating sectarianism in the churchyard itself. Poor Archdeacon Denison in a mournful way acknowledged he had been fighting Dissenters, but never with abusive words, all his life, but had been beaten, and that it was all owing to the absence of discipline in the Church. There was no speech, however, equal to that of the Bishop of Winchester, who spoke at the request of the President, and who almost alone among the speakers seemed to appreciate the real difficulties and conscientious scruples of Nonconformists. Dr. Browne, in fact, acknowledged that he had himself felt the force of objections to the alliance of Church and State, though he did not see in that a reason for separation. Apart from this, the discussion consisted, with but few exceptions, of generous and warm expressions of kindly feeling towards Dissenters, and exhortations to one another to show forbearance and brotherly feeling. The questions that occupied the attention of the Congress on Thursday were less exciting than those of Wednesday, though perhaps more practically useful. In the morning three admirable papers were read on "Existing Forms of Unbelief;" one by the Archbishop of York on "Positivism," another by Lord Plunket, Bishop of Meath, on "Infidelity," and the third by Prebendary Row on "Agnosticism." These papers, which will doubtless be published *in extenso*, deserved all the applause they received. The rest of the day was mainly occupied with essays and discussions on the organisation and work of the Church. I must not omit, however, to mention the great meeting held in the evening for working men, one of the finest meetings I have ever attended. Tickets for admission had been carefully and judiciously distributed, so that, with the exception of a few on the platform, the audience, estimated at 4,000, and densely packing the Congress Hall, was composed almost entirely of the industrial classes. Not a single female was present. The speakers were the Archbishop of York, the Bishops of Carlisle and Liverpool, and Mr. Knowles. The Archbishop's speech was a grand defence of the Gospel, and the closing passages in which he spoke of the blessings conferred by Christ on all who came to Him, and His willingness to receive all who did come, were exceedingly impressive, and were listened to with great attention. In one respect the speakers were placed in a difficult position, for the Bishop of Peterborough, who was in the chair, and who began by saying that it was not his place to make a speech, was so moved by the sea of heads before him, that he was fairly carried away into a magnificent strain of eloquence, which placed subsequent speakers at a considerable disadvantage. It was cause for thankfulness that there was almost an entire absence of ecclesiasticism from all the speeches, and that all the speakers seized the opportunity for homely and practical religious addresses. An overflow meeting of 2,000 persons was held in St. George's Church.

Friday morning was given up to a devotional subject, "The Communion of Saints; how may it be strengthened and manifested?" It would, perhaps, be unfair to offer any criticisms on a meeting in which no manifestation of feeling was allowed, and which was intended for meditation and the quickening of spiritual life; but I was particularly struck with the importance attached by every speaker to realising communion with the saints above. This aspect of the subject seemed quite to dwarf the other, and surely more practical, side —communion with the saints on earth. When this latter was referred to, it was too exclusively with reference to the far-off saints of the Western and Eastern Churches, than with the saints at their own immediate doors in other communions than that of the Establishment. But then distance lends enchantment to the view. Nearly all were agreed that the saints' days marked out for the Church in the calendar should be scrupulously observed, and would be advantageously increased; but as to the lines and limits of communion there was much divergence of opinion. The speakers were all selected, and the only paper I need refer specially to was one by Professor Westcott, who deplored the defective calendar of the Prayer-book. The apostolic age was commemorated, but there was no commemoration of the work of the spirit in the older dispensation, or in later ages. Hence the type of saintship had been dwarfed. He urged also that we needed to commemorate not only more types of excellence, but also more ideas; and referred to the blessing attending the Festival of Transfiguration, which expresses the "potentiality of the earthly life in its highest form, and brings into prominence the reality of the communion of the living with the dead." The afternoon was occupied with such very diverse subjects as "Church Finances," and "Recreations," including the stage.

The final meeting of the Congress was held on Friday evening, at the Congress Hall, having been preceded by a conversazione given by the Mayor, who is a Nonconformist. There was considerable interest attaching to this meeting from the fact that it had become well-known that the Congress was to be presented with an address from the Nonconformist ministers of Leicester. A deputation of the ministers was introduced to the President, after which Rev. J. Wood, Chairman of the School Board, read the address, which was engrossed on vellum, and signed by thirty-two Nonconformist ministers. The address, which you will doubtless print in full, was repeatedly cheered, and the manly expressions of differences of principle seemed to be much appreciated. The reading of the address was followed by a few remarks from the Rev. J. W. Thew (Baptist), the first Nonconformist, I imagine, that has ever spoken on the platform of the Church Congress. Mr. Thew emphasised the fact that differences do exist and must continue between Nonconformists and Churchmen, and that the address was presented with no wish to sink any of these differences, but with the desire to rise into the higher region of charity which surmounts them. While the address was read, and during Mr. Thew's speech, the whole audience remained standing. The Bishop's reply was, perhaps, the finest and most eloquent utterance of all his speeches during the Congress. It was a splendid tribute to the honesty, religious earnestness, and influence of Nonconformists, and especially to the kindness shown during the visit of the Congress, and incidentally he mentioned that he himself was the guest of a Nonconformist, and had been treated with lavish hospitality. He referred to the debt they as a Church owed to the author of the "Eclipse of Faith," "one of the most masterly and eloquent defences of the Christian faith that has ever been written;" to the learned Dr. Stoughton, frequently his guest at the Palace; and to the many Nonconformist ministers with whom he had often stood on the same platform, and whose logical acumen and splendid ability he had often admired. His reference to the Burials Act was very carefully worded, and he expressed the hope that the incident of the evening would prove an omen that new rights would be used with Christian forbearance and kindness on the one side, and that the other side would witness and acquiesce in the exercise of these rights with manly honesty and courtesy.

By this time every one was in such an affusive state of emotion, that it was well that Lord John Manners had to follow with a vote of thanks. There are few men probably, who are better fitted than his Lordship to act as a wet blanket on any kind of enthusiasm. The rest of the evening was occupied with votes of thanks, and it was announced that next year's Congress will be held at Newcastle-on-Tyne, under the presidency of the Bishop of Durham.

Congregational Total Abstinence Association.—The arrangements for the meetings of this association, to be held in Birmingham next week in connection with the autumnal meetings of the Congregational Union of England and Wales, will be found set forth in our advertising columns. On Tuesday there will be a public meeting in the Temperance Hall, Admiral Sir Wm. King Hall presiding; on Thursday an assembly at Lozell's Church, under the chairmanship of Benjamin Whitworth, Esq., M.P., and on Friday, the Rev. G. M. Murphy will deliver a lecture at Gooch-street Chapel. Meetings will also be held at West Bromwich, Wednesbury, and Walsall.

Roman Catholic Education.—A movement is on foot—the full details of which will be published in a few weeks—to establish in London a great central middle-class school for Roman Catholic boys, on the same scale as King's College School, the Charterhouse, and the City of London School. This is to be accomplished on the principle of co-operation and limited liability, the capital being found by a body of shareholders, 500 in number, who will guarantee an income of £5,000 a year. The scheme has the approval and co-operation of the highest Roman Catholic ecclesiastical authorities.

THE CHURCH CONGRESS AND DISSENT.

Among the subjects discussed at the meeting of the Church Congress at Leicester were, "The Church and Dissent," and "The Responsibility of the Church towards Dissent, with special regard to Home Reunion." The Bishop of Peterborough presided.

Professor Plumptre, in opening the discussion, said the prospects of home reunion—that is, of the various denominations of Nonconformists with the Church of England—might be summed up with the traditional brevity of the chapter on the serpents of Ireland, That there are none. The relations of the Church of England towards Dissent are not unlike those of the people of England towards Ireland, for in each case there have been centuries of oppression, the memory of which could not be blotted out by the legislation of a single Session. Unhappily, every step in the redress of grievances, the Repeal of the Test and Corporation Act in 1828, the Dissenters' Marriage Act (7 William IV.), the Abolition of Church Rates, the operation of the Conscience Clause prior to the Education Act of 1870, the removal of restrictions at schools and colleges, the Burials Bill—which is now at last an Act—has been received with a resolute opposition from the great body of the clergy and those who represented them in Parliament with protests against them as dangerous innovations and with prophecies of coming evil. Dr. Plumptre thus concluded: "What then are the duties involved in these inherited responsibilities, with which, in proportion as we read the history of the past aright, we must feel ourselves so heavily warranted? What prospect is there that the future may be better than the past? I confess I have very little hope of any home reunion in the result of formal negotiations. I cannot picture to myself any successful issue of a conference between bishops and Church theologians on the one hand, and the representatives of Wesleyans, Presbyterians, Congregationalists, and Baptists on the other, sitting round a table and manipulating the Articles and Prayer-book till they have reduced them to a colourless residuum which all would be willing to accept. I may think, indeed, on the principle of Bacon's axiom, that 'if wisdom and experience do not alter such things for the better, time will alter them for the worse;' that those documents would be the better for a revision adapting them to our altered forms of thought and life, 'according to the diversities of countries, times, and men's manners;' and the effect of such a revision might, I believe, attract many that are now without her pale, but I cannot bring myself to advocate a revision undertaken primarily for the purpose of including communities who are so widely separated from the Church and from each other. As far as one can forecast the contingencies of the unknown, the history of the Savoy Conference and of the Commission of 1689 would, in such a case, be acted over again. Fresh seeds of discord would be sown; the sour grapes would once more set on edge the teeth of a future generation, and the last days would be worse than the first. What cannot be done, however, by formal acts of this kind, may, in part, at least, be effected by an alteration in the attitude which, for the most part, we have taken up in relation to Dissent, in the *animus* which has hitherto characterised our words and acts towards Dissenters. We cannot ignore the wide differences which divide us from them. We may deplore the loss of effective action which results from those 'unhappy divisions' as we deplore those that exist within our own body, or those that separate us from the venerable churches of the east or west, or from the Protestant and Reformed Communities of the Continent. But there remains, as we have been lately reminded in the Primate's charge—(see report of the Archbishop of Canterbury's Charge at Croydon in the *Times* of September 1st, or the *Guardian* of the same date)—the thought of a Christendom which includes all those bodies, and from which we dare not exclude any who 'profess to call themselves Christians.' That thought, while it leaves us free to hold fast to the forms of faith, of discipline, of ritual which we have inherited, or to modify them as may best meet our own necessities, while it gives us a fresh reason for maintaining the connection of the Church with the nation's life, as the best witness, so long as the connection is a reality, for that wider brotherhood which exists in spite of outward differences and interrupted communion, should at any rate mollify, in large measure, the feelings of bitterness and hostility which have found, even of late years, such frequent utterance. Look at the great body of Nonconformist literature, Nonconformist hymns, and mission work, and evangelizing agencies, and schools and colleges, and ask whether the men who represent them are to be looked on as servants or enemies of Christ, elements of strength and nobleness in the nation's life, or only and wholly of evil? Can we say that the animus or the guilt of schism belongs to those who have inherited a position which was forced upon their fathers, in part at least, by the unwisdom and oppression of our own? Is it not our wisdom and duty to welcome every opportunity for courtesy, kindness, friendliness, for co-operation where to co-operate is possible? I, for one, look with unmixed satisfaction on the fact that Nonconformist scholars of many different denominations are engaged with our own bishops and divines in the work of the revision of the Bible, or appear side by side with us in commentaries under episcopal editorship, or in the pages of theological reviews, or in works of philanthropy and public usefulness. Whether these are as the dawning of a brighter day, in which the entail of evil shall be cut off and the English nation shall be once again Christian, with an undivided Christianity—a day in which men will cease to quarrel about the 'infinitely little,' and the Church of England, in her widened comprehensiveness, attract those who are weary of the narrowness of Dissent, and by the reform of the evils which now attach to her system of patronage and endowment, shall disarm the objections which are made to her connexion with the State; or whether dark days lie before us in which, after discord has done its work, the servants of Christ shall stand face to face with a nation secularized and non-Christian, so that a common peril shall unite those who have hitherto been warring with each other—I dare not venture to forecast. It is enough for us to be content for a while with the day of small things, and to do our 'little possible' in the pathway of justice and charity and peace by acts of kindness and courtesy in the churchyard or the school board, or in social intercourse. So may we at least inherit the blessing of the peace-makers, and take our place among the 'healers of the breach and the restorers of paths to dwell in.' So, sowing the good seed in the morning and the evening, we will wait, though the skies are dark and our labours end in apparent failure, for the far-off harvest."

Earl Nelson said in considering that question they should consider that the Church of England was not a sect among

sects, but a true branch of the Church of Christ, and especially that branch of it which had been connected with this country from the beginning of its Christianity. There were certain distinctive standpoints in the Church, and however desirable it might be to promote a kindly feeling between Churchmen and Dissenters, it would be a bad thing to let go those standpoints in their endeavours at conciliation. At the same time it was not desirable to push to the front unduly features in the Church which were not of prominent importance, and which were distasteful to Nonconformists. With regard to disestablishment, it was impossible to get over State control so long as the Church held property in trust, and so long as it was impossible to show, from Scripture and the history of the past, that there was nothing essentially wrong in the connection with the State, whilst that union did not interfere with the free exercise of the Church's spiritual functions. They could not ignore the holy lives and ministrations of many among the Dissenters, and it rested upon them to encourage what was good in them. But they must draw a distinction between religious and political Dissent, and the Church itself should set an example, as far as possible, of separating religion from politics. In carrying out social improvements they could work with Dissenters, and avoid giving undue prominence to subjects of difference between them, and which were often exaggerated in consequence of the disputes in which they engaged. He had some hope that in that way they might enter into that true unity of the spirit which was set before them by Christ. (Cheers.)

The BISHOP of LIVERPOOL, who, on coming forward, was received with loud applause, followed. In the early part of his address he referred to the intolerance of the Church in the days of the Stuarts as the origin of Dissent. He did not regard Dissent as an evil; on the contrary, he thanked God for the work done by Trinitarian Dissenters. But there were many great inconveniences arising out of Dissent—waste of time, money, and energy; and bad feeling between the two parties. "This," said the Bishop, "brings me at last to the crux of the whole subject. Can nothing be done to improve the relations of Church and Dissent? The present state of things is painfully unsatisfactory. The divisions of Christians who hold such an immense amount of truth in common, about the Bible, the Trinity, the Atonement, the work of Christ, and the work of the Holy Spirit, about repentance, and conversion, and faith and holiness, and heaven and hell, and resurrection and judgment—these divisions, I say, are scandalous and deplorable. They are enough to make an angel weep. Can nothing be done to ameliorate the existing condition of things, and bring us closer together? I will offer a few plain suggestions from the standpoint of a Churchman. I cannot accept the suggestion of Dean Stanley. I dismiss as utterly unworthy of notice the new-born idea that the Church may be nationalised and Church and Dissent brought together by turning our parish churches into Pantheons—(great cheering)—and throwing open our pulpits to preachers of all denominations. Anything more absurd, Utopian, or unpractical I cannot conceive. (Cheers.) I will not waste the time of the Congress by dwelling on it. It is liberality run mad. (Laughter and cheers.) I will confine myself to practical things. 1. For one things we should always remember that we must draw a broad line of distinction between Dissenters and Dissenters. If we suppose, for example, because some wild men are incessantly telling the public that the Established Church is a Babylon which ought to be destroyed, or that all the prayer-books ought to be burnt, or that the union of Church and State is an adulterous connexion, or that all clergyman ought to be stripped of their endowments and turned into the streets, or that Anglican ministers are mere serfs and slaves who are paid out of the taxes—if, I say, we suppose because some Dissenters talk this rubbish, that all Dissenters agree with them, we are quite mistaken. I believe, on the contrary, that the vast majority of serious God-fearing Nonconformists have no sympathy with this kind of language, and thoroughly dislike it. Although attached to their own chapels, they have no wish to quarrel with the Church, and are willing to 'think and let think.' The empty tubs always make most noise. We must not condemn all Dissenters on account of the extravagant words of a rabid minority. 2. For another thing we must cultivate the habit of treating Dissenters with kindness, courtesy, and consideration. Let us not deal with them as the Jews did with the Samaritans. I am firmly convinced, after studying Dissent carefully for about forty years, that many Dissenters are what they are from downright ignorance. Cradled and nursed in the midst of Nonconformity, taught from their earliest years to see all religion through the spectacles of the chapel, trained from their youth to read nothing but non-episcopalian literature, accustomed every Sunday to hear nothing but a Methodist, or Baptist, or Independent sermon, they often know nothing whatever of the Church of England, its worship, its history, its theology, its claims to attention. In short they are almost entirely ignorant of the communion from which they keep aloof. And when you add to all this the painful fact that the only parochial incumbent whom they have known has sometimes not adorned his profession, and has seemed to be a man determined to know everything except "Jesus Christ and Him crucified," we really must not be surprised at the prejudices of Dissenters, and must make great allowances. In short, we must deal gently with them, and not forget the circumstances under which their position was first taken up. 3. For another thing we must not waste time and energy on the pleasant but quixotic idea that we can ever bring about a wholesale reunion of Church and Dissent. I am sorry to throw cold water on the charitable plans of some of my brethren. I freely admit that nothing is impossible. But of all improbable and unlikely things, I see none more improbable and unlikely than a fusion and amalgamation of Methodists, Independents, and Baptists with the Church of England. Whatever may happen in isolated cases, it is not reason to suppose that trained and educated Dissenting ministers, as a rule, will ignore their own orders, and seek to be re-ordained. Nor is it reason to suppose their congregations would follow them. And unhappily this is not all. Our own internal divisions place an insuperable barrier in the way of reunion. We do not approach the subject with clean hands. So long as our own beloved Church of England is infected with semi-Romanism on the extreme right, and semi-unbelief on the extreme left, and cannot cure or expel the disease, so long, we may depend upon it, our Nonconformist brethren will never embark in our ship. So long as the principles of the Reformation appear in peril, so long the disciples of Owen, and Doddridge, and Gill, and Dr. Coke, and Robert Hall, and Angell James will never re-enter our pale. 4. For another thing if we would improve the relations of Church and Dissent, we ought to co-operate with Dissenters whenever we can. It is vain to deny that there is much common ground on which we can work together without the slightest compromise of principle; and I contend that we ought to be always ready to occupy that ground in a brotherly spirit, and not to stand aloof, and turn the cold shoulder on possible allies. The great controversy with infidelity, the cause of scriptural education, the maintenance of Sunday, the improvement of the dwellings of the poor, the grand temperance movement, the translation and circulation of the Bible, all these are points about which I advise every Churchman to work with Dissenters whenever he can. I, for one, rejoice heartily in the constitution of the committee for the revision of the authorised version of the Scriptures. That committee, you will remember, contains not a few Dissenters as well as Churchmen. I thank God for it. It is a step in the right direction. If men can unite for revising the translation of God's Word written, why should they not unite for distributing it? I, myself, expect much from this revision committee. I am not afraid of its results, and I have no doubt it will make the meaning of Scripture more plain. But if it does nothing else, it has proved one thing. It has proved most assuredly that Churchmen and Dissenters can work together, and respect one another. I grant that this is not union, but it is a long step towards it.

Mr. G. HARWOOD said it must be acknowledged that Nonconformists had done good in the past, especially in promoting civil and religious liberty, and were doing good now in promoting religious activity. It might also be admitted that there were advantages to be derived from the Congregational system of church government, but that good was far out-balanced by disunion. It was no use scolding Dissent, which had such a history, and which had so many capable men, and so many vigorous classes. They could not get rid of Dissent by compulsion or comprehension, but by absorption. They could not do away with Dissent, but they could get rid of Dissenters—they could not get rid of the regiment, but they could make it a skeleton one. If they would do this, they must make the Church more attractive to Dissenters; they must make it more elastic, more vigorous, give the laity more power—(cheers)—and get rid of the abuses in the institution. Dissenters would never be attracted to a church which shocked their moral sense, by allowing livings to be obtained by a method which had been prohibited in regiments. ((Hear, hear.) He did not like to hear speakers say they had no hope of a re-union. He believed there was hope that they would re-unite with the Dissenters. They would not re-unite with the political Dissenters. They could not get rid of political Dissent, but it would get rid of itself when they had drawn into the Church the religious Nonconformists.

Archdeacon DENISON said in his life he had had something to say against both Church and Dissent, but the Dissenters had beaten him. (Laughter.) He had nothing to say against either Church or Dissent. If there were Dissenters political and Dissenters religious, there were also Churchmen political and Churchmen religious. (Applause.) He believed that Dissent had to a large extent been created by the action of the Church itself, but he believed that a re-union could be brought about. The Church of England was as pure in point of doctrine as the Church of Apostolic age; but she had no discipline, and they could not expect Dissenters to join them till they had supplied that want—a matter on which Nonconformists laid so much stress. The Established Church was a great gift of God to the State, and capable of doing valuable social and religious work if it had a discipline, but until a system of discipline had been adopted he could not ask the Nonconformists to join the old Church of England.

Canon TREVOR, the Bishop of MANCHESTER, Mr. W. N. HEYGATE, Revs. J. FOXLEY and J. MCCORMICK took part in the discussion.

Rev. Dr. CAMPIAN said there were differences between the Church and Dissent, and it was no use shutting their eyes to them. Neither should they try to do away with them. He did not believe that the Dissenters could celebrate a valid eucharist. They had blessings in the Church which Dissenters could enjoy if they would join them.

Rev. E. HOARE closed the discussion, and urged that after a great stand-up fight between the Dissenters and Churchmen on the Burials Bill, in which the Church had been defeated, they should adopt a conciliatory spirit. They would never get the Dissenters into community with them if, as was suggested that afternoon, the Church of England should aim at union with the Church of Rome.

On Friday evening, at the Congress Hall, there was a crowded audience to witness the presentation of an address from Nonconformist ministers of Leicester to the members of the Church Congress. The Bishop of Peterborough presided, and among those on the platform were the Mayor of Leicester, Earl Nelson, Lord John Manners, M.P., and a large number of clerical dignitaries. A deputation of seven Nonconformist ministers attended to present the address, which was read by the Rev. W. WOOD as follows:—

TO THE MEMBERS OF THE CHURCH CONGRESS ASSEMBLED AT LEICESTER, SEPTEMBER 28, 1880.

Dear Brethren,—We, the Nonconformist ministers of Leicester, embrace this, the earliest opportunity the rules of the Congress allow, of giving you a hearty welcome to our town. Your presence among us, and in such imposing numbers, renders it fitting that we should give public expression to our high appreciation of the noble example of holy living and the earnest, self-denying labours of so many Christian ministers. While it would be unmanly in us to affect to ignore the points of difference, both ecclesiastical and doctrinal, which separate us and our Churches from the great community to which you belong, yet the present is an occasion of which we gladly avail ourselves for the profession of our sympathy and good will, rather than for bringing our differences into prominence. We desire to acknowledge our obligation to you, as representing the Church of England, for the healthy stimulus we have received from the lives of your many saints, confessors, and worthies. The illustrious names of Herbert and Ken, Leighton and Wilson, are as dear to us as to yourselves. Nor are we less indebted to your scholars, your theologians, your masters of sentences, for a vast and instructive literature, for a thousand contributions to a right study of the Bible, and a clear apprehension of Christian truth. The works of Hooker and Jeremy Taylor, of Pearson and Milman, of Lightfoot and Westcott, are all the delight and possession of the Nonconformist ministry as well as of your own. If our forms of worship vary from yours, yet your noble liturgy, enriched by the persistence, the trust, the sorrow, and the gladness of the saints of many ages, is for us, no less than for others, a priceless treasure of devotion. Scarcely ever do we come together to give thanks for the Divine goodness without using those hymns which the singers of your Church have given the world, and side by side with Wesley, Watts, and Doddridge we place the solemn and beautiful melodies of Heber, Lyte, and Keble. Your eloquent preachers, your seraphic doctors, your saintly examples have laid us under an immense obligation which we can never repay, and which we confess by uniting with them as we hear their voices calling us in the service of our Lord and Master. We trust that your visit to the town has been pleasant to yourselves, and will be full of advantage to the Church of Christ. There is no Nonconformist in our midst who would not deplore as a great calamity any diminution of the religious efficiency of the Church of England. We rather earnestly hope that your labours here will have for their result an increase of spiritual power such as shall be felt throughout the whole of your communion, and throughout the country at large. We offer you our greetings in the spirit of that wise and comprehensive charity which is happily becoming more and more a distinctive note of the Churches of our time, well assured that all who seek to follow as disciples in the footsteps of our Lord Jesus Christ, and who labour with a single heart to bring in His glorious kingdom, are friends and allies, notwithstanding the different means they use and the different names by which they are called."

J. A. Atkinson, Friar-lane Chapel.
E. R. Barrett, London-road Congregational Chapel.
Jno. Bateman, Belgrave-road Tabernacle.
W. G. Beardmore, Bishop-street Church.
Wm. Bishop, Archdeacon-lane Church.
F. Brotherton Meyer, B.A., Melbourne Hall Church.
Robt. Caven, B.A., Charles-street Chapel.
Wm. Dawkins, Hill-street Chapel.
Wm. Evans, Dover-street Chapel.
J. C. Forth, Carley-street Chapel.
Jno. Gair, Curzon-street Chapel.
J. C. Greenhough, M.A., Victoria-road Chapel.
David Heath, Methodist New Connexion.
Alfred James, Union Church.
N. Jefferson, Aylestone-park Chapel.
J. Calbraith Lann, Free Christian Church.
Elias Lyon, LL.B., Bishop-street Circuit.
F. B. Meyer, B.A.
S. Naish, Humberstone-road.
Joseph Odell, Nicholas-street Chapel.
W. Howard Parsons, Emanuel Church.
George Plumb, Harvey-lane Chapel.
Richard Peart, Bishop-street Chapel.
R. Roberts, Belgrave Union Church.
Thos. Roberts, Primitive Methodist.
Chas. Rose, Humberstone-road Chapel.
Jno. Rutherford, Presbyterian Church.
J. G. Smith, Primitive Methodist.
Jas. Thew, Belvoir-street Chapel.
Jas. Williamson, M.A., Gallowtree-gate Chapel.
T. Wilshire, Oadby Chapel.
Joseph Wood, Wycliffe Congregational Chapel.
J. Morley Wright, Bond-street Chapel.

Rev. J. W. THEW: It really is not necessary, after the address to which you have just listened, every word of which is cordially approved by the Nonconformist ministers of the town, that your time should be taken up by any further remarks. I was asked, however, by my brethren, just to say one word or two, and though I could have wished that they had chosen one older and abler to represent them, I will not shrink from the duty which their desire has placed to my lot. There is, to my mind, if I may be permitted to say it, a certain obvious appropriateness in this meeting. Our first desire, as you may be aware, was to present to you in a brotherly way, on your arrival in our town, a few words of kindly welcome. This, the rules and general convenience of your Congress did not permit. To-night, however, an opportunity is afforded us, if not of welcoming the coming guest, of speeding the parting guest. Before we wish you God-speed, may we indulge the hope that your visit to Leicester has done good—(applause)—done good, I mean, in tending to promote a better understanding, a better feeling, between Churchmen and Nonconformists? (Hear, hear.) I may not be wrong in saying that in very many instances we never saw so much of each other before. Now we have come a little closer, and met each other at our homes, it is astonishing how singularly human we have found each other to be. We have kneeled at the same family altar, we have lifted our united voices to the great God and Father of us all; and we have not experienced, so far as I am aware of, anything like a jar or restraint. I cannot help thinking that one effect of your coming among us will be the mutual discovery, if we have not discovered it before, beneath all differences, of a common faith, a common spirit, and a common purpose. (Hear, hear.) In making this discovery, if such indeed it be, and in going forth in the spirit of a better understanding, we will, if you please, under no pretence whatever affect to make light of our differences. (Hear, hear.) May I make bold to say here that personally one has no sympathy with that cheap and easy talk about sinking differences?—(hear, hear)—and I was pleased to hear the other night, in this hall, when this matter was under discussion, that that was not the tone taken, nor the remedy prescribed? (Hear, hear.) Why, if these differences are light or meaningless things, they ought to cease to-night—(hear, hear)—if they are not differences, but purely imaginary things, we should be glad to make them cease to-night. There is another reason that should make us hesitate in indulging in such talk, and it is this: I have noticed that differences sunk by contract have an unhappy knack of floating again—(hear, hear)—and just at those junctures when we wanted them sunk. (Laughter.) I should say, then, simply, let us not sink them. It is not complimentary to the intelligence of either party to sink them. There is a more excellent way. Let us respect them. Earnest men do not differ without what appears to them sufficient reason. (Hear, hear,) The considerations which make you Churchmen, and the considerations which make us Nonconformists, are not whims—(hear, hear)—no splitting of hairs, but matters for serious thought and serious judgment. Let us, therefore, respect them. Let us exercise the charity of mutual confidence, the charity which comes after earnest effort to appreciate each other, the charity of mutual forbearance and mutual respect. (Cheers.)

The Bishop of PETERBOROUGH, in reply, said: Dear brethren,—Most thankfully do I accept for myself, and I think that the ringing cheers to which you have just listened have anticipated my assurance on behalf of the great meeting. Readily and gratefully we accept the kindness and courtesy of your words of welcome to Leicester. (Applause.) I say this is a fitting conclusion and completion of the reception we have met with from members of your flocks in Leicester. But to my mind it is more than that, it seems in great measure to show the reason for the reception. You are occupied in teaching from year to year a very large portion of the inhabitants. If in your teaching from your pulpits there had been illiberality, bitterness, and intolerance associated, it is impossible that we could have received from the members of your flocks a welcome so kindly and so hearty as we have received. (Hear, hear.) I come to you to-night a guest from a Nonconformist home,

in which I have been received with a hospitality not only liberal, but lavish, and we know that the same hospitality has been extended in many another Nonconformist home. (Applause.) We know that Nonconformists have vied with Churchmen in eager hospitality, and I can assure you that without that we should have found it difficult to house the members of our Congress in Leicester. This *rapprochement* between Nonconformists and Churchmen, so happily experienced to-night and during the last four days, is no new thing in Leicester. It is an old thing. Nearly seventy years ago, my dear brethren, one of the most eloquent orations ever made was spoken over the grave of an incumbent of this town by a great Christian orator, whose name is indissoluby connected with the religious history of Leicester—Robert Hall. (Applause.) Nearly seventy years have passed since Robert Hall expressed the grief of a Christian brother over the grave of Thomas Robertson, of St. Mary's. (Applause.) Gladly therefore do we recognise the renewal of good feeling, of charity and mutual forbearance and mutual respect, that then blossomed around the grave, and that are bearing fruit here to-night. (Applause.) Let me say, in the next place, how cordially and entirely I agree, first, with the manly and straightforward utterance of your feelings in your address as regards the differences that separate you from us, and further as regards the additional expression of those feelings in the address just read to us by Mr. Thew. If I have any fault to find in Mr. Thew's address, it is this, that he unfortunately for me anticipated not only the ideas but almost the very words in which I was about to speak of these differences. I agree with him that I am not one of those who talk in what I believe to be a very hollow cant about the sinking of minor differences. (Hear, hear.) If the differences were minor they ought never to have kept us apart. If they are real and great they cannot be got rid of by talking of sinking them in this fashion. I fully feel with you that the true test of Christian charity is not the sacrifice of principle by pretending to sink differences; but if it is the exercise of brotherly love that reaches beyond and across the barrier of forbearance and while grieving for the separation as we must grive—(hear, hear)—owns and recognises the brother who is still so far separated from him. (Cheers.) It is indeed an easy and a cheap liberality that sneers at differences that are not deeply felt, but it is the reality of Christian love that goes beyond differences that are understood. In the spirit you greet us, and in the spirit we heartily and fraternally accept your greeting. Let me say, however, that while we recognise and must admit the existence of differences, differences which are differences of principle, and differences perhaps of something to move men more strongly than principles, if possible—old traditions, old habits of thought, old reverences for the past, that is dear to the memory of each one of us, and which we would not and cannot lightly forego—while we recognise this we feel further this also, that while there are these differences, and must be these differences of principle, it is our duty to see that there be between us no other differences; it is our duty so see and to strive that, though we stand apart from one another necessarily somewhat, there rise between us no mist, no fog of passion, or suspicion, or hate, in which the figure of the brother looms largely and darkly before the eyes of him who looks at it through the disfiguring and distorting medium. (Applause.) We desire, then, of all things that our differences should be reduced essentially and entirely to those of principle; and what we feel that you have done in these last four days in Leicester and you are doing now is this, that you have removed and are removing one of the most fruitful causes of those additional differences—I mean social estrangement. As you truly say, it is hard for men to meet around the same board, to kneel before the same altar, to join in the same prayers, to sing the same hymns, to grasp one another's hands in fraternal greeting, and then to be ignorant of or suspicious of one another's motives and principles. (Cheers.) Thankful we are, then, for the removal of this difficulty; thankful are we also to remember this, that if you are good enough to say to us that you owe us something for the lives, for the words, for the sayings of Churchmen, we have our debt, on our part, to you. I cannot stand on a platform in Leicester and forget the name that I have already mentioned of Robert Hall. I cannot hear from your lips of Watts and Doddridge and not member how familiar these names are to us, and how our children have learned to lisp the words they have taught us. I cannot forget that one of the most masterly and successful defences of the Christian faith, "Eclipse of Faith," a work well-known to many of my rev. brethren, is a work we owe to a learned and able Nonconformist. I cannot forget that one of the dear friends whom I occasionally welcome to my own house, the learned and accomplished Dr. Houghton, is one of the distinguished stars of your Nonconformity in the present day. I cannot forget that I have stood on the platform of the Christian Evidence Society on more than one occasion, and gladly welcomed there the logical acumen and the dear and hard-headed reasoning characteristic of more than one Nonconformist minister whom I was glad to hail as a brother as he took his place beside me in the war against the infidel. We owe to you all this, and we owe to you something more, we owe to you a rising from the very separation which, as I have said, cannot be hastily healed over, and must doubtless continue to exist long after we are laid in the place where there is no longer separation; we owe this to you, that you, seeing us somewhat from the outside, you have that which we have not, as we have that which you have not, you are able to point out to us the vices of our system; you are able to criticise us in a way in which we cannot criticise ourselves from within, and I hope we have profited, and shall profit, by criticisms, which, of course, your courtesy and brotherly kindness prevents you from offering us this evening. (Laughter and applause.) Then, as regards the matter of criticism, just let me say one word. I am glad to find that our Nonconformist brethren have so largely mingled in our gathering in the last few days. They have discovered by this time that we church people are a tolerably free-spoken people about one another. I think they will find that there is hardly a fault, hardly an abuse of the Church of England that has not been discussed and brought out with very considerable freedom by churchmen in our meetings. (Laughter.) May I venture to say that if not in our meetings, in certain auxiliary and supplemental meetings during the last few days there has been, to say the least of it, considerable freedom of discussion, and if I may venture in your presence to say what it will, perhaps, suprise you to hear, that even the bishops have not escaped a slight touch of criticism? (Laughter and applause.) Let me say one word more; let me say a word of the kindness which I have gratefully seen, and the exceeding tenderness of that kindness. We have in Leicester received a hospitality which was of a thoroughly Anglo-Saxon character. Our Nonconformist friends met their church friends at a moment when we are suffering under a great irritation from recent political events, and which irritation seems to many of us to be most just and righteous, and which appears to us at least natural, inevitable, and pardonable. It is an event of good omen that our Nonconformist friends have met us with words of kindly greeting. I cannot help believing that this omen will have its fulfilment year by year as time goes on. It seems to me to be an omen that the new rights which have come after a painful struggle will be used in Christian courtesy and kindness. We have spoken, by allusion, at least, of Burial Acts and of the grave. There is one grave beside which the feet of each one of us as he moves along life are constantly passing—the grave that swallows up so much that is precious and so much that is hopeful—the grave that we seem to tread upon at each step, and that crumbles and yawns beneath our feet—the grave of the past. In this grave, let us hope and trust that much of the estrangement, much of the suspicion, much of the hatred, much of the old wrong, between Church and Dissent may be buried; and if from that grave of the past, if from this moment which is now passing into the past, we see in the future lines and paths of action which do not converge, which are parallel lines at least in this world, and the point at which they converge looks so far away in the distance of age or eternity that they do not seem to us to be convergent, but still parallel, we can at least rejoice in this, that for a moment or two we have met together as brethren in the name of the common Father, whom we worship, and the Saviour, who has redeemed us all, and as we pass along our several, or parallel, or divergent paths the memory of this night of fraternal greetings and of fraternal interchange of sentiment and life will linger in our hearts, and we Churchmen shall go away from Leicester—I am not going very far, but I speak for the members of the Congress—with one added memory to the pleasant memories that have clustured around our presence here, that this singular and remarkable incident has graced the gathering of the Leicester Church Congress—that our Nonconformist b ethren spontaneously, heartily, lovingly, and kindly have come here to-night to give us a fraternal greeting which we cannot forget, which we do not wish to forget, and which we heartily return you in the name of the Lord. (Loud cheers.)

Several resolutions were carried, and the meeting broke up at a late hour.

THE ARCHBISHOP OF YORK ON MODERN UNBELIEF.

The Archbishop of York read the following paper at the meeting of the Church Congress at Leicester on Thursday:—Twenty minutes might serve to expound all that we know of Thales or Anaxagoras, but the time is too short for the whole system of Positive Philosophy. It may serve for an effort to seize the great principle which, under that name, is adopted as a guide by many scientific men at the present time, and to test its sufficiency. To plunge at once into midstream, the favourite view of the functions of science at present is as follows:—The man of science sees that the facts around him are of two kinds—those which he can hope to know and those which he can never know. Those which he can know are the impressions which his senses give him, and the general groups into which these form themselves under careful observation; and those which he cannot pretend to know are those about which the observation by the senses gives no help, as the future of the soul, the First Cause, the destiny of man, his primary origin, the nature of infinite space. Warned by long experience, the man of science refusing to waste his time on impossible knowledge, and to scatter his powers in mere guesses, will apply his time to the study of the visible only; in other words will apply to nothing but the material world and its phenomena. He does not deny that there are higher things; he only says they cannot be studied under scientific conditions. "That," says M. Littré, the most prominent of Comte's disciples, "which is above the reach of positive knowledge, as, in natural things, the doctrine of infinite space, and, in intellectual things, the chain of causes without limit, is inaccessible to the mind of man; but inaccessible does not mean null and non-existent. Immensity, material and intellectual, is closely bound to our knowledge; and by this very alliance it becomes a positive idea, and of the same order as the rest—that is, when we come in contact with it, this immensity appears with its double character of reality and inaccessibility. It is an ocean which beats on our shore, and for which we have neither ship nor sail, but of which the clear view is at once wholesome and formidable." (*Préface d'un Disciple.*) The admission that there are facts which we must perforce abstain from knowing is startling, especially with another admission that must be made, that the bounds of the unknowable are drawn on this side of the subjects which have occupied the minds of men most deeply from the world's beginning down to the foundation of the Positive Philosophy in the first half of the nineteenth century. No one can doubt that the doctrine of the soul's immortality has played a great part in the world's course; that the belief in God and Christ has kindled much zeal, and is responsible for much of the work, and for no little of the contention, of mankind throughout all history. These beliefs are not matters of knowledge; they belong to the unknowable group. If so, they simulate knowledge very effectually. There was a very clear practical knowledge in those who, when the Crusaders brought back leprosy with them to Europe, made a league against the new foe, called the Order of St. Lazarus, contended with it, built houses for the sufferers, gave them tender care, and tried to clear Europe of its new pest. This movement was a direct obedience to the command of Christ to heal the sick, and out of it have come very tangible fruits. The probable modification of the disease, which was as surely contagious in the Middle Ages as it is surely less contagious now; the spread of hospitals over Europe, which no third-rate town can do without—these are results which are cognizable by science; for it can see a hospital and study the disease. I profess myself unable to understand why the motive power in the mind of those who first made lazar-houses is to be treated as without the sphere of knowledge. That which guides men is their mind; and if one man is urged to acts of bravery, of charity, of endurance, of public succour, by something that sways his mind, where is the completeness of a philosophy which excludes all his motives because they belong to the dark and inexplorable region decreed to be beyond the reach of science? For aught we see a hospital is as good as a steam-engine, and even better. It is a prudish and artificial system which will only allow us to study the hospital as a building with stately walls, as an engine for reducing the average of sickness, as an element in the great question of the provision of the poor; but will not let you reason on the motives of those who, before this social question emerged, trod with sure instinct the road of love, and provided for the social difficulties with prophetic skill. (Applause.) What is knowledge? The Positivist makes it his lawful boast that the foundation of his philosophy is the mathematical laws. He will have—he is daily receiving—his reward. The results of science that we have seen are splendid; and we owe deep thankfulness for them, not indeed to Comte or to Bacon, but to Him who has allowed His creatures to turn the beautiful laws of the universe to such rich account. But the laws of science are not all; they are not the greatest part of the things which interest mankind. The time may come when, with a perfect social science, an enlightened community may feel when they are observing their duties, that they are obeying the laws of science and of expediency. It is certainly not yet arrived; and meantime a good deal of obedience is elicited from men to the laws which once were written on two tables of stone, and which the civilised world has recognised as Divine. In like manner a good many lives are shaped to high purposes, not from a scientific calculation that something called altruism is the best policy, but because a persuasion that this life is not all, and that it is better to live with a view to connect this life by work and self-denial with the life to come, I fail to understand why the name of knowledge is to be refused to the belief of God and in a future state, and to be awarded to the deductions which some few people make, perhaps, before they act, as to the social result of the act they are about to do. The difference cannot lie in the greater degree of certainty of the latter as compared with the former. Knowledge is of various shades or grades of certainty, yet it is not on that account to be denied the name of knowledge. We have lately had to alter our chemical tables because of a change in the atom of hydrogen, and our astronomical, because of a new measurement of the sun's distance; yet no one denies to chemistry and to astronomy the name of science. (Applause.) The propositions in question are not so certain, as that through any point only one line can be drawn perpendicularly to a given line; but then this theorem if safe against revision, owes that quality to its abstract, and therefore its unpractical nature. What is knowledge? It is that mental condition which gives to man an insight into the world around him. It need not be complete: from the nature of it this may be impossible. It may be almost unconcious; as that of the frivolous mother, who, overcome with a new tenderness, bends over her cradled new-born babe, to give it that succour and tending which are God's ordinance for its preservation. It is well-nigh unconscious; but it guides her, and she will find it a true guide, and the result she hopes for will follow. In many matters of practice the best knowledge is the unconcious, startling though this may sound. Who knows music the best? The child of ten years, painfully limping through its scales, or the deaf Beethoven, sweeping the mute keys in pianissimo, heard by no other ear but his own; for the ear is deaf, but the soul is a concert-hall of song? Who walks the best? The child whom we teach to put one foot before the other, or those in whose unconscious march there is no trace of rules or training, but only free grace and dignity? Mark the orator, who can pour forth, without five minutes' preparation, words of passion which overbear the reason, and by their very vehemence earn the praise which should be the meed of wisdom. He surely knows the use of language. But the rules of grammar and of rhetoric are far from him. His almost miraculous power of speech belongs now to the unconscious region. Which of us has not at some time seen one of those masterly sketches, by which in a few strokes, the very heart and meaning of a face or of a landscape are seized and fixed? You could not get, for the artist cannot supply, an account of the rules by which this feat is done; the power has come from conscious preparation, but it is now beyond that stage. Wonder, but ask no rules. Now, if this be so, you cannot exclude from the purview of philosophy knowledge that is wholly or partly unconscious on that account. But the Positivist says that definite and distinct conclusions cannot be found in those regions; and, of course, where there are no deductions to be drawn, there is no knowledge. Definite results depend much on the abstract and simple nature of the premises; and even science finds the force of that limitation. The rules of arithmetic and geometry are sure, and will never be successfully disputed; and if Mr. Mill can conceive a world in which two and two make five—(laughter)—none of us can readily follow him. But when the sociologist attempts to predict from past inductions how men will act in some future emergency, he knows that the disturbing elements in human nature are so many, the faces so complicated, that he will only pretend to some general foresight, not far better than a guess of an instructed mind. Now, let us own that much of the knowledge men seek after is and must ever remain indefinite. I look at your microscope, your balance, your electroscope, and admit, perhaps not without some vain regret, that for the moral and spiritual world we have no such instruments of precision. But I cannot expect them. The astronomer observes the phenomenon of a burning star, and he, too, wishes for instruments by which he could seize all the facts of that portentous spectacle—the dissolution of a sun or world. He must rest content with what the polariscope can tell him—that a world of burning hydrogen is before him. He does not abandon astronomy because he cannot make a map of the scene of cosmic conflagration. He is right. We, too, concerned in our degree with the eternal future of the soul of man, we admit that we cannot so reason out our belief that all might be coerced by our reasonings, and attracted by results at once definite and of prime import to mankind. It is the same with the cognate principle of moral obligation. Kant, the severest critic of the boundary lines of human science, has left standing after his analysis the so-called "categorical imperative," which, put into the plainest words, is this—that the fact that I feel bound to act according to a law of duty within me, apart from consequences and calculation, is the best evidence that we have for our connection with a higher being, higher laws, a more permanent system. It stands in Kant's system reasoned out, in the system which of all others is relied on by modern sensualists; and yet we are told that for the future it is outside the realm of knowledge altogether! Why? Because you cannot get its formula like that of picric acid. If science has no place for what Kant proves, and strong men live on, science is incomplete, and the rule

of exclusion is artificial, and instead of a new system of knowledge, we have before us an appeal to the weariness of religious strife and metaphysical argument which has come over men at various times in the course of history, and which prevailed in the age of the Greek sophists, in the time of Hume and Voltaire, in the days of Comte and others among ourselves. It is not so much a system as a mood—a condition of exhaustion, which will surely pass. When Comte enounced his imposing dogma as follows—"Positive philosophy is the whole body of human knowledge; human knowledge is the result of the study of the forces belonging to matter, and of the conditions or laws governing these forces"—he did not take account of the nature of those whose freedom of research and study he sought to repress. Nothing is so hard to obey as this kind of restriction. When our staid and positive British Association, bound by its very charter to know nothing but science, meets in an eloquent and excitable island, there is an outburst of religious strife that lasts for months; and all agree that the challenge came from the side of positive science, which could not leave the unknowable unknown. The mind will not lay aside its highest prerogative of discussing its own origin, its own destiny, its own perfectibility by the aid of faith, with the faculties that God has given it for its own. You bring us to that solemn shore, and our feet planted on the last fact, must be content to look out on the mysterious, inaccessible ocean. Thus far; no farther! There is no knowledge beyond. But we are the children of the sea-kings, who sleep in death with their ships beside them, ready, on the first waking call, to take again to the sea that cradled them and death! You cannot plough it nor mow it, nor track it with iron bands; it has its darkness, its sunlight, its fits of change, its storms, its death. But it is ours, and its very vagueness and vastness call us to explore it. Stay you on the shore; we have a duty laid on us. In strong ship, if that be possible, in any shallop that we can find, if it be not, we will dare and try the ocean which you abandon to us. No, the field of knowledge will not be so circumscribed. And the age that boasts of its science is the most unpromising for such tyrannical limitations. The voice of the peop'e is against them. Mankind, insufficiently imbued with science, feels where it stands and what it has to do. The worship of God occupies, perhaps, the largest and most various page of all the world's history. The degree in which the law of duty sways is the best test of the nobleness of a man or a nation. The awful problem of life and death, to be solved by every one, makes the dullest of us an inquirer, and the most careless it fills with wonder:—

"Ich komm," ich weiss nicht woher,—
"Ich geh," ich weiss nicht wohin;
"Ich bin, ich weiss nicht was;
Mich wundurt dass ich so fröhlich bin."

A necessity is laid on us to think of these things. To view them with apathy would argue a defective mind. Lose their hold on the problems of life, of death, and of eternity, mankind will never. (Applause.) All claim the right to think of them which arises from their being part and parcel of themselves. And to some, thinking of them deeply, as devotees of science think of their subjects of inquiry, they shine with a clear brightness of knowledge and belief, they afford a satisfying guidance, they bring into harmony the lower labours of life. If man "has necessarily been produced"—I use the forcible words of my friend and Chancellor—"has necessarily been produced either by the spontaneous universal suffrage and co-operation of all atoms of matter, or by one Creator, man himself must have an opinion on that subject." Let us not mistake a momentary disgust at the disputes of religion and at the poor results of metaphysical inquiry for a call to abandon all but material speculations. Let us not rail against science, for the knowledge of the laws of matter is valuable to us as far as it goes, and its reach is great. But science asks too much when it requires the abnegation of all other knowledge and belief. To any teacher who demands it, we reply that the nature of man is against it, the history of our race is against it, the aspirations of the race forbid it. You offer a charming vision; all knowledge shall be certain and clear. But when we learn the price—that we are to sacrifice the largest portion of the domain of contemplation—we decline the bargain and go on our own way. (Loud applause.)

LORD STRATFORD DE REDCLIFFE AND RELIGIOUS LIBERTY.

The following memorial fragments of services rendered by the late Viscount Stratford de Redcliffe to religious liberty and the spread of the Gospel, are from the experienced pen of the Rev. James Davis, of Buckland Newton, Cerne, Dorset, and we have great pleasure in giving them publicity in our columns in a somewhat abridged form. We need hardly say that Mr. Davis, in relation to the events referred to, might, as the late secretary of the Evangelical Alliance, use the words *pars magni fuit*:—

Only those intimately acquainted with the state of Turkey fifty years ago can appreciate the difficulties that then stood in the way of a statesman of Lord Stratford's calibre. Difficulties, however, were not allowed to prevent his putting before the Porte the necessity for thorough and complete reform, and in resolutely demanding a freedom hitherto unknown to its subjects.

During the reign of Sultan Mahmoud, occurred, in 1825, the frightful massacre of almost the entire body of Janissaries. The military guard assigned by the Sultan to the British Embassy was composed of some of these men. The Ambassador, with characteristic benevolence, took the opportunity thus presented of extending his protection. He ordered the guard to be brought within the shelter of his own residence, and retained them until their personal safety was secured. Some years after Lord Stratford, during one of his walks, was suddenly accosted by a stranger, who, prostrating himself before him, kissed the hem of his coat. The reason was soon explained; he was one of the soldiers whose lives had been so remarkably saved during that dreadful period.

In a visit which the writer paid in the year 1875 to Constantinople, he was shown in the streets of Stamboul the spot where, in 1845, a young man of the Armenian race, and a Christian, was beheaded by the public executioner for casting aside the Koran which he had been induced to profess and returning again to his Christian faith. Lord Stratford endeavoured to save the young man's life, and left no means untried on his own part, and in conjunction with his colleagues, to spare the Porte the infamy of this transaction. But the Grand Vizier was inexorable, the law of the Koran was decisive against renegades from Islamism, and the penalty was death. The event, however, was not without its effect. In an audience granted shortly after by the Sultan, on the subject being referred to, His Majesty gave the British Ambassador his word that such an outrage, which had shocked the feelings of Europe, would not be repeated.

From this time Lord Stratford watched with closer observation the course of events and the internal administration of the country, especially in the interests of those who were seeking to defend, instruct, and elevate the native populations. He identified himself with the cause of the Protestant Christians of the Turkish Empire, and sought to obtain such guarantees as might prove to be a wall of defence to the oppressed as well as an open door of entrance to the Christian teacher. He obtained Consular reports of the state of things in various provinces, and communicated to the Turkish Minister cases as they occurred of disorder, injustice, and corruption, sometimes of an atrocious kind. Alluding to these in a despatch to Lord Clarendon, he remarks with a wisdom that has proved prophetic, "I am of opinion that with a view to the condition of the non-Mussulman communities in this empire and the development of those resources on which the Porte's independence must ever mainly rest, it would not be safe to hedge round the Ottoman Empire with European guarantees unless the Porte engaged at the same time to realise and extend his system of improved administration in good earnest."

In 1854 the Crimean War broke out. At its termination, it was thought by influential persons in this country, that the vast amount of precious life as well as treasure which had been expended in saving Turkey from the dangers to which she had been exposed by the designs of Russia, presented a suitable occasion for respectfully demanding from the Sultan some return for the sacrifices which had been made by the Christian Powers, and for the aid rendered. It was also suggested that a concession in the form of religious liberty on the part of Turkey, would be not only a just and grateful, but timely act, befitting her reception into the comity of European nations. The proposal was submitted to Lord Stratford de Redcliffe, and immediately met with his Excellency's concurrence and zealous co-operation. It redounds to his Lordship's highest honour that, using his high position as British Ambassador to the Porte, it was mainly owing in the providence of Almighty God, to his representations and personal influence that, in 1856, the Sultan of Turkey issued in his capital city, before the assembled dignitaries of his Empire, the celebrated Firman known as the "Hatti Hamayoun," announcing absolute equality in civil and religious privileges between all his subjects. The Firman itself was drawn up at the British Embassy. In a note from Lord Stratford at the time, he writes:—"Considering that of the five persons who joined me in drawing up the Charter two were Mohammedans, two Roman Catholics, and one a member of the Greek Church, its acceptance was little short of a miracle. I confess that I had no previous expectation whatever of overcoming the prejudices of such colleagues in negotiation, and particularly of those who professed the Mussulman belief."

It would have been well for the safety and interests of Turkey if the provisions of this famous charter—in itself a revolution—had been faithfully carried out. That they were not is but too well-known. The frequent occurrence of oppression and intolerance have given occasion from time to time for remonstrance on the part of the British Government. Since Lord Stratford de Redcliffe's return to this country in 1838 he was always accessible to those who had information to supply, or grievances to complain of, on the part of missionaries and others who had relied in vain on the promises made to them by the Turkish authorities. On several occasions he accompanied a deputation to Her Majesty's Foreign Secretary, supporting by his presence and weighty words the representations that were then made. On a memorable occasion in his place in the House of Lords he expressed his views upon the Eastern Question, and in eloquent terms declared that "unless Turkey were compelled to execute the reforms she had promised, convulsions must ensue most injurious to the interests of that country."

In the year 1874 his sympathies were again aroused by a flagrant violation of the Firman granting religious liberty. Several members of the Syrian tribe of the Ansairyeh, inhabiting the slopes of the Lebanon, having become converts to Christianity, were, whilst employed in Mission schools, seized on a false pretence, beaten, loaded with chains, and on their refusal to renounce the Gospel and profess the Koran were thrown into prison, and then forced into the army or driven into exile. The case was sent to the Council of the Evangelical Alliance by the American missionaries, and the sympathy and aid solicited of Protes'ant Christians throughout Europe. The circumstances were laid before Lord Stratford de Redcliffe, who, by pen and speech and personal influence, rendered powerful assistance both in calling the attention of our own Government to the subject, and in supporting the deputation which proceeded to Constantinople with a memorial for presentation to the Sultan. This memorial was signed by distinguished statesmen, noblemen, representatives of British and foreign Churches, and others. The signature of the former English Ambassador was also appended. The deputation, on their arrival, were politely received by the Turkish Minister for Foreign Affairs, but were refused permission to present the memorial in person to the Sultan himself, notwithstanding an official telegram to the Earl of Derby encouraging the mission to proceed on this expectation. Lord Stratford, on learning the circumstance, was indignant at such a breach of good faith and violation of official word. The object of the deputation was, however, gained in part. Public attention was called to their presence in this capital, and the purpose of their mission. Deputations waited upon them from various religious communities, making known the grievances from which they were suffering, and on leaving, private orders were sent out to the authorities in several Pashaliks instructing them to abstain from religious oppression. In addition, the notice of Europe and of Christendom was drawn to cases showing the violation of engagements made by Turkey with her own subjects and with European Powers in the Treaty of Paris. From that time commenced a series of events which to human discernment appears to denote the presence of the Supreme Ruler working out by terrible means those changes which it may be hoped will ultimately settle the Eastern Question in the interests of justice, righteousness, and truth.

The public career of Lord Stratford de Redcliffe embraced the extraordinary long period of nearly seventy years, and when with increasing age and some of its attendant infirmities he found himself more and more drawn within the hallowed circle of his own home, his mind retained its vigour, his memory its brightness, and his heart its freshness. In retirement opportunities were not neglected for throwing the weight of his experience and the wisdom of his councils into the scales when the interests of humanity were in the balance. His pen was still usefully employed, and the articles which recently appeared in the *Times* showed that his views, unclouded by partisanship, were directed by a profound knowledge of circumstances and a regard for the interests both of nation and of race. In offering counsel amid the passing storms he was steadily bent on maintaining the integrity of Turkey, so far as it was consistent with public safety and the welfare of her Christian subjects.

If the ocean on which this eminent statesman's bark had ridden was often rough and tempestuous, the haven was calm and peaceful. The rich and never-failing consolations of the Christian faith were abundant, and the services which he had loyally devoted to his Sovereign in the strength of days, were in the evening of life devoted to the preparation of works showing loyalty to the King of kings. It is an unspeakable satisfaction to his friends to know that a life so remarkable was associated with a deep Christian experience of the verities of revealed truth, and that among the latest productions of his gifted mind were evidences drawn from personal experience of the immutable foundations of the Gospel of our Lord Jesus Christ.

ECCLESIASTICAL MISCELLANY.

The Pan-Presbyterian Council closed its sittings at Philadelphia on Saturday, and the foreign delegates preached in the various churches on Sunday. Amongst the papers read at the sittings of the Council were—Principal Cairns, of Edinburgh, on "The Vicarious Sacrifice of Christ;" the Rev. Dr. Robert Knox, of Belfast, on "The Evangelization of Ireland;" the Rev. Alexander McLeod, of Birkenhead, on "The Children's Portion in the Sabbath Service;" the Rev. Dr. Blaikie, Scotland, on the "Influence of the Gospel on Employer and Employed;" the Rev Professor Calderwood, Edinburgh, on the "Relations of Science and Religion." Discussions followed the reading of the various papers. The Sunday School report shows a total of 1,504,613 teachers, with 12,680,270 scholars. Of the total number of scholars, 6,623,124 are in the United States, 3,800,000 in England and Wales, 494,538 in Scotland, and 320,920 in Ireland. A resolution was passed appointing a committee of clergy from all the Reformed Churches to consider the desirability of defining the *consensus* of the Reformed Confession, and to report at next Council.

Difficulties of the Scotch Episcopal Church.—At a meeting of the Scotch Episcopal Church Council in Edinburgh on the 30th ult., a very unsatisfactory report was presented. The funds of the Church had suffered heavily through losses on property investments, which had been over-valued. In consequence of this it was recommended to the Council to reduce the salaries of the primus and bishops. It was also stated that in consequence of this loss it had been resolved to discontinue the *Scottish Guardian*, the Church newspaper, at the end of the present month.

Cardinal Howard has arrived in London on a visit to his relatives. His Eminence was formerly an officer in the Guards. Many of his old comrades called on the Cardinal during the past few days to pay their respects.

General Feilden, M.P., on the Church.—Presiding at a meeting in connection with Blackburn Church Institute on Saturday evening, Major-General Feilden, M.P., said he considered that at the present crisis all persons interested in the Church should demonstrate distinctly that they wished the connection between Church and State to be maintained. He did not believe the Church was in danger, and thought it better to have such questions as now divided Churchmen discussed than to have a dead Church, as was the case a few years ago. He regretted the insubordination of some clergymen, but did not think there was likely to accrue from it any permanent or substantial injury to the Church. They should, however, be prepared for any evil, and seek to resist the attacks of Liberationists, whom he considered wild and very dangerous men.

Clerical Fanaticism in Belgium.—It is an old Belgian custom (the Brussels correspondent of the *Pall Mall Gazette* writes) that the King stands godfather when a seventh son is born in a family. On these occasions the King is represented by the burgomaster of the locality. The fanaticism of the Catholic clergy has now gone so far that in several instances recently they have refused to admit the King as godfather. The comments of the clerical journals on the revolt against the school laws at Heule, which has cost two lives, leave no doubt that the clericals are prepared to push their agitation to the extent of even provoking civil war.

A Bishop on Nonconformity.—The Bishop of Manchester, in a sermon which he preached at Swinton on Saturday evening, said he almost thought that if he had been brought up a Nonconformist he should be ready to recognise the conspicuous merits of the Church of England, and become an exponent of her religious faith. The Thirty-nine Articles were the basis upon which the Church built her worship, but no man was bound to subscribe to them in all their minutiæ, though they contained little that any man calling himself a Christian would wish to deny. He took courage from what had just occurred at Leicester to hope that the various Christian bodies would unite more closely.

Religious Tolerance in Turkey.—At Surfa, in Southern Armenia, a Moslem lady and her daughter, who had embraced the Christian religion, the girl marrying an Armenian gentleman, have been roughtly dealt with. The Moslem inhabitants of Surfa, excited by fanaticism, armed themselves with clubs, daggers, and guns, and some of them also being on horseback, attacked the houses of the Armenians, spreading terror among the Christian families. They arrested the newly-married couple, and led them before the Moslem Governor, who thanked the Mohammedan mob for their devotion, and put the Armenian and his wife in prison.

Father Ignatius.—The Llanthony Abbey apparitions and Father Ignatius gain in interest, and the latest item is a most miraculous cure of a cripple of 37 years' standing by the healing properties of the "Holy Bush" in the Abbot's Meadow. No doubt we shall soon hear of more.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETINGS, 1880.

CHAIRMAN, REV. PRINCIPAL NEWTH, M.A., D.D.

The AUTUMNAL MEETINGS of the Union will be held in BIRMINGHAM on the 11th of OCTOBER and four following days.

GENERAL PROGRAMME.

(A Programme, containing all details, will be supplied to members at Birmingham.)

MONDAY, October 11th.

ANNUAL SERMON in CARR'S-LANE CHAPEL, at 7 p.m., by the Rev. E. R. CONDER, M.A.

(On behalf of the Church Aid and Home Missionary Society.)

TUESDAY, October 12th.

Assembly in CARR'S-LANE CHAPEL, at 9.30 a.m.

CHAIRMAN'S ADDRESS.

Appointment of Reference Committee.

Paper by the Rev. J. Kennedy, M.A., D.D.—"The unity of Congregationalism, and the means to be adopted for making it subservient to the maintenance and extension of Congregational Church life." *(Discussion to follow on this Paper).*

Paper by the Rev. Geo. S. Barrett, B.A.—"The pastoral duty of direct personal dealing with men in regard to their spiritual state."

Paper by the Rev. J. McEwan Stott, M.A.—"The importance of systematic Scriptural teaching of the young in the family and otherwise, in view of the tone in regard to religious belief which pervades much of the popular literature of the day."

(These Papers to be taken in succession, and the discussion on both to follow.)

AFTERNOON SESSION, at 3.30 p.m., in STEELHOUSE-LANE CHAPEL—

CONFERENCE on "The Best Way of Promoting Lay Preaching in connection with Congregational Churches." *Chairman*, T. Minshall, Esq. *(Oswestry)*. Opening paper by the Rev. Goodeve Mabbs.

Church Aid Society—University Towns. Committee at 3.30.

EVENING MEETING—A PUBLIC MEETING in the TOWN HALL, at 6.30 p.m., in the interests of Continental and Foreign Missions. *Chairman*, Henry Wright, Esq., J.P. Addresses by the Rev. R. W. McAll *(Paris)*, Signor Varnier *(Messina, Sicily)*, and Rev. S. McFarlane *(New Guinea)*.

WEDNESDAY, October 13th.

Assembly in CARR'S LANE CHAPEL, at 10 a.m.

Introduction of Delegates from other bodies.

Resolution to be moved by Rev. J. B. Paton, M.A., and seconded by James Spicer, Esq., J.P.

That the Assembly, looking forward to the celebration of the Jubilee of the Union in the year 1881-82, and anxious to make the occasion subservient to the interest of Congregationalism in all parts of the world, instructs the Committee to take steps to secure as large a representation as possible, at the Autumnal Meetings of 1881, of the Congregational Churches of the U.S. of America, and of the Colonies of Great Britain and other parts of the world, as well as of Scotland and Ireland, with power to include in any invitation that may be issued, the Churches of the Evangelical Union of Scotland.

Resolution to be moved by the Rev. H. Allon, D.D., and seconded by Joshua Nicholson, Esq. (Leek)—

That the Assembly, grateful to God for the measure of peace and prosperity which the Congregational Churches have enjoyed during the last fifty years, and anxious to mark the sense of the responsibilities which God's goodness devolves upon them in regard to future service, instructs the Committee to take steps during the Jubilee year to raise a special fund, which shall be available in the first instance for strengthening the Church-Aid and Home Missionary operations of the Congregational Body, and for such other denominational uses as may seem to be most urgent. The Assembly for this purpose empowers the Committee to appoint a Special Committee (to be nominated by the Committee for General Purposes) to devise a scheme for the collection and distribution of the Special Fund, and to report to the Assembly in May next.

Report of College Reform Committee by the Rev. A. Mackennal, B.A.

Statement by Rev. J. C. Galloway, M.A., concerning English Chapel Building Society—Manse Scheme.

Resolutions on Public Questions as may be determined by Reference Committee.

AFTERNOON—At STEELHOUSE-LANE CHAPEL, at 3.30—COUNCIL of Church Aid and Home Missionary Society.

College Reform Committee, Francis-street.

Evening Meetings.

1. SERVICE FOR THE YOUNG in the TOWN HALL at 6.30—Chairman, Sir CHARLES REED, M.P. ADDRESSES by the Revs. J. H. Hollowell and Dr. A. McAuslane.
2. SERMON at HIGHBURY (Rev. C. Leach) by the Rev. Jackson Wray, at 7.30.
3. SERMON at ASTON (Rev. J. H. Toms) by the Rev. E. White, at 7.30.
4. SERMON at SMETHWICK (Rev. S. Lambrick) by the Rev. P. Colborne, at 7.30.
5. SERVICE at MOSELEY (Rev. T. Anthony, B.A.), at 7.30—ADDRESSES by the Revs. Dr. Clemance and J. Williamson, M.A.
6. SERVICE at LOZELLS (Rev. J. Shillito), at 7.30.—ADDRESSES by the Revs. J. Knaggs and W. Marshall.
7. EVANGELISTIC SERVICE at Francis-road Chapel, Edgbaston (Rev. W. F. Clarkson, B.A.), at 7.30—ADDRESSES by the Revs. R. Balgarnie and W. Crosbie, M.A., LL.B.
8. EVANGELISTIC SERVICE at SMALLHEATH (Rev. S. Thodey Allen), at 7.30—ADDRESSES by the Revs. G. D. Macgregor and A. J. Palmer.
9. EVANGELISTIC SERVICE at STEELHOUSE-LANE CHAPEL (Rev. E. Lawrence), at 7.30—ADDRESSES by the Revs. H. Simon and S. Pearson, M.A.
10. EVANGELISTIC SERVICE at SALTLEY-ROAD CHAPEL (Mr. George Ingall), at 7.30.—ADDRESSES by the Revs. R. H. Lovell and J. E. Flower, M.A.
11. EVANGELISTIC SERVICE at HANDSWORTH (Rev. R. Ann), at 7.30—ADDRESSES by the Revs. W. Cuthbertson, B.A., and P. W. Darnton, B.A.
12. MEETING AT SOHO-HILL (Rev. W. F. Callaway), at 7.30—ADDRESSES by the Revs. R. Bruce, D.D., and J. A. Macfadyen, M.A.
13. WELSH MEETING in the WELSH CHAPEL (Rev. J. Lewis), at 7.30—ADDRESSES by the Revs. J. Ossian Davies, T. Rees, D.D., and W. Edwards.

THURSDAY, October 14th.

Assembly in CARR'S-LANE CHAPEL, at 10 a.m.

SPECIAL DEVOTIONAL SERVICE bearing on the subject of the morning's Conference.

Conference on the State of the Country in Regard to Religion, and the Consequent Duty of the Churches.

Short Papers, Descriptive and Statistical, by the Rev. Andrew Mearns (for London), Rev. E. Armitage, M.A. (for Lancashire), and the Rev. J. Browne, B.A. (for the Agricultural Districts). (Open Conference to follow.)

Official resolutions.

AFTERNOON—At STEELHOUSE-LANE CHAPEL, at 3.30. Pastors' Retiring Fund. General Managers' Meeting.

EVENING MEETING—A PUBLIC MEETING at the TOWN HALL at 6.30., in the interests of Home Work, following up the Conference of the morning. ADDRESSES by the Rev. Colmer B. Symes, B.A., and Rev. J. G. Rogers, B.A.

FRIDAY, October 15th.

SECRETARIES' BREAKFAST, at 9, at the GRAND HOTEL. A PUBLIC MEETING for Young Men in the TOWN HALL, at 6.30. Chairman, ALBERT SPICER, Esq. ADDRESSES by the Revs. Dr. Pulsford, T. Willis, and U. R. Thomas.

MEETINGS IN TOWNS OTHER THAN BIRMINGHAM.

WOLVERHAMPTON—

1. WORKING MEN'S MEETING (Wednesday), in Agricultural Hall. Chairman—The Mayor of Wolverhampton—ADDRESSES by H. H. Fowler, Esq., M.P., the Revs. G. M. Murphy and T. Green, M.A.
2. SERVICE FOR THE YOUNG, in Snow-hill Chapel, from 6.30 to 7.30 (Thursday)—ADDRESS by Rev. George Martin.
3. PUBLIC MEETING, in Queen-street Chapel, Thursday, at 7.45. Chairman—Rev. D. Jones Hamer—ADDRESSES by the Revs. W. Hope Davison, James Ervine, and J. Legge, M.A.

WEST BROMWICH—WORKING MEN'S MEETING (Wednesday)—ADDRESSES by Revs. William Thomas and W. Roberts.

NUNEATON—A MEETING, Monday 11th, at 7.30, BOND END CHAPEL—Revs. T. G. Horton and H. T. Robjohns, B.A.

LEAMINGTON—LECTURE by Rev. J. G. Rogers, B.A., "The Rationalist's Christ—A Review of Renan," SPENCER STREET CHAPEL, on Wednesday, 13th October, at 7.30.

WALSALL—EVANGELISTIC MEETING, Wednesday Evening, 13th October—ADDRESSES by Revs. R. Bulmer and G. S. Reaney.

WARWICK—EVANGELISTIC MEETING, Thursday, 14th October—ADDRESSES by Revs. R. Hobson and T. Fissons.

THE REV. WILLIAM FARRER, Secretary of New College, London, begs his friends and correspondents kindly to note that he has REMOVED from 8, Fairfax-road, to Oakleigh, Arkwright-road, Hampstead, N.W.—October 5, 1880.

New College, London.

THE EVENING CLASSES will be RESUMED in the second or third week of OCTOBER. A Syllabus has been printed, giving the necessary particulars. Applications, whether for information or for admission, should be made to the Rev. WM. FARRER, LL.B., Oakleigh, Arkwright-road, Hampstead, N.W., who hopes to be at the College on FRIDAY, OCTOBER 8th, from eight to nine o'clock p.m., to receive names and issue tickets for the classes.

Congregational Total Abstinence Association.

PRESIDENT—EDWARD BAINES, Esq., Leeds.

TREASURER—SAMUEL MORLEY, Esq., M.P., London.

THE following MEETINGS have been arranged during the AUTUMNAL MEETINGS of the CONGREGATIONAL UNION of ENGLAND and WALES at BIRMINGHAM, October 11—15.

Tuesday Evening, October 12th, 1880.

BIRMINGHAM TEMPERANCE HALL.

Admiral Sir William King Hall, K.C.B., will preside. Speakers—The Revs. G. D. Macgregor and G. M. Murphy, London; E. S. Prout, M.A., Bridgewater; Mr. Councillor Hart, of Birmingham; T. S. Scarborough, Esq., of Halifax, &c.

WEST BROMWICH.—HIGH-STREET CONGREGATIONAL CHURCH.

G. B. Sowerby, jun., Esq., will preside. Speakers—The Revs. H. S. Toms, of Enfield; C. Chambers, of Stockwell; John Thomas, of St. John's-wood; the Rev. J. H. Snell, W. Ward, Esq., &c.

WEDNESBURY TOWN HALL.

Rev. J. S. Russell, M.A., Chairman of the Council, in the chair. Speakers—Revs. J. Morgan, of Whitfield Tabernacle; J. W. Paul, M.A., Manchester; D. B. Hooke, of Mold; F. Wagstaff; Mr. John Rutherford, of Birmingham, &c. &c.

Thursday Evening, October 14th.

BIRMINGHAM.—LOZELL'S CONGREGATIONAL CHURCH.

Benjamin Whitworth, Esq., M.P., will preside. A Selection of Vocal Music will be given during the evening by the Classes, conducted by Mr. A. Nicholas. Speakers—The Revs. J. S. Russell, M.A., Chairman of the Council; George Hinds, Leeds; J. H. Hollowell, Bedford New Town, London; J. W. Paul, M.A., Manchester; G. B. Sowerby, jun., Esq., and local friends.

WALSALL.—TEMPERANCE HALL.

Thomas Minshall, Esq., of Oswestry, will take the chair. Speakers—The Revs. C. W. Butler, Eastwood, Notts; S. Carter, Birmingham; G. M. Murphy, London; J. Thomas, St. John's wood; W. D. Daniels, Esq., of Merthyr Tydvil; H. Lancaster, Esq., M.D., of Leicester (if professional duties permit), and local friends.

Friday Evening, October 15th.

GOOCH-STREET CHAPEL, BIRMINGHAM.

Lecture by the Rev. G. M. Murphy, M.L.S.B. The Rev. S. Carter will preside.

All meetings begin at 7.30.

Subscriptions will be thankfully received by

G. M. MURPHY,
G. B. SOWERBY, jun., } Hon. Secs.

Memorial Hall, London, E.C.

Evangelical Alliance.

NOTTINGHAM CONFERENCE, OCTOBER 19th, AND FOLLOWING DAYS.

AMONG those who have consented to take part in the proceedings are the following:—The Right Hon. Lord POLWARTH (President), the Right Hon. W. BROOKE, ARTHUR WELLS, Esq., A. McARTHUR, Esq., M.P., the Hon. and Rev. Canon FORESTER, Rev. GEORGE EDGCOME, Colonel WILMOT BROOKE, Rev. MARCUS RAINSFORD, Rev. Dr. DONALD FRASER, Captain W. CHAPMAN, Rev. A. M. W. CHRISTOPHER, Rev. Dr. SINCLAIR PATERSON, Rev. R. DAWSON, Rev. J. HEWLETT (of Mirzapore), Rev. H. E. BROOKE, Rev. Dr. C. CLEMANCE, Rev. Dr. BLACKWOOD, and Rev. Dr. W. B. POPE. Members and friends of the Alliance intending to be present are requested to give early intimation to the Secretaries, in order that hospitality may be provided. Programme and other information will be sent on application

J. FIELD,
A. J. ARNOLD, } Secretaries.

Alliance House, 7, Adam-street, Strand, London.

MUDIE'S SELECT LIBRARY.

THE NEW SEASON.—NOTICE.

The attention of all Readers of the Best Literature is respectfully requested to the List revised for the New Season, of the Books recently added to MUDIE'S SELECT LIBRARY. A New Edition of this List is now ready for delivery.

The prosperity of the Library is in great measure due to the co-operation of those Subscribers who chiefly require Books of sterling interest and merit. In the selection of Books great care is taken to study their wishes, and to make the Library not only "Select" but also comprehensive.

Arrangements have again been made with the Leading Publishers for an ample supply of the Principal Works already announced for the New Season, and of all other Forthcoming Books of general interest as they appear.

The Terms of Subscription are the lowest on which it is possible to furnish a constant and liberal supply of Books.

☞ The GREAT HALL of the Library, which has been closed for a few days for repairs and decoration, is now open for Subscribers with improved arrangements and additional facilities for the Exchange of Books.

New Oxford-street, October 7th.

PROTECTION FROM FIRE.

BRYANT AND MAY'S PATENT SAFETY MATCHES.

EIGHT PRIZE MEDALS.

ADVANTAGES.

Are not POISONOUS.
Are free from SMELL.
Are manufactured Without Phosphorus.
Are perfectly harmless To the Operatives employed.
Are very DAMP PROOF.
LIGHT ONLY ON THE BOX.
EIGHT PRIZE MEDALS.

PROTECTION TO HEALTH.

SCHWEITZER'S COCOATINA.

Anti-Dyspeptic Cocoa or Chocolate Powder.
Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon, or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press.

Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas SICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.

Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a Halfpenny.

COCOATINA A LA VANILLE is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

In tin packets at 1s. 6d., 3s., 5s. 6d., &c., by Chemists and Grocers.

Charities on Special Terms by the Sole Proprietors,
H. SCHWEITZER and CO., 10, Adam-street, London, W.C.

Evangelical Continental Society.

URGENT APPEAL.

THE Society's financial year closed on the 13th of May last with a deficit of £685.

To remove this heavy burden, and to enable the Society to carry on and extend its operations, the Committee appeal for help to their friends throughout the country, and especially to such as have lately been travelling in Europe.

The remarkable condition of things in France, the general extension of religious liberty, and the growing alienation of the people from the Romish Church, make the prosecution of mission work on the Continent a matter of vast moment.

Donations and Subscriptions will be thankfully received by

R. S. ASHTON, Secretary.

13, Blomfield-street, London-wall, E.C., September, 1880.

THE

NONCONFORMIST AND INDEPENDENT GREATLY ENLARGED.

CONGREGATIONAL UNION. AUTUMNAL MEETINGS.

The next Two Numbers of the *Nonconformist and Independent* will contain the fullest reports of the CONGREGATIONAL UNION MEETINGS. They will be published on

Thursday, October 14th,

AND

Thursday, October 21st,

And will form a valuable permanent record. They cannot be reprinted.

PRICE SIXPENCE.

The Two Numbers will be sent by post on the remittance of 1s. in stamps.

*** Advertisements for these Numbers should be sent in not later than TUESDAY EVENING in each week.

JAMES CLARKE & CO., 13 AND 14, FLEET STREET.

SCALE OF ADVERTISEMENT CHARGES.

	£	s.	d.
Five lines or under	0	3	0
Each additional line	0	0	6
One-inch single column	0	6	0
Per column	3	3	0
Ditto, Outside Pages	4	4	0
Ditto, Next and Facing Matter	4	4	0
Public Companies (per line)	0	1	0

CENTRE PAGE (WIDER COLUMN).

Five lines or under	0	5	0
Each additional line	0	1	0
Per column	6	6	0

All Subscriptions and Advertisements should in future be sent to the Publishers, Messrs. James Clarke and Co., 13 and 14, Fleet-street, E.C., to whom all cheques and Post-office Orders should be made payable.

SUBSCRIPTION IN ADVANCE.

Yearly	£1	1	0
Half-yearly	0	12	0
Quarterly	0	6	0
Colonial Subscribers (per year)	1	3	2

*** It is requested that all communications to the Editor should be addressed to 18, Bouverie-street, Fleet-street, E.C.

CONTENTS OF No. XLI.

	PAGE
LEADING ARTICLES:—	
The Church Congress and Nonconformists	1003
The Burials Question—a Retrospect	1003
To the Bosphorus	1012
Ten Years of School Board Work	1013
CORRESPONDENCE:—	
The Religious Equality Movement	1005
The Progress of Infidelity	1005
The Congregational Union Jubilee	1005
LITERATURE:—	
Mr. Dale's New Volume	1006
Bret Harte's Genius	1007
MISCELLANEOUS:—	
The Church Congress—Special Letter	1007
The Congress and Dissent	1008
Archbishop of York on Modern Unbelief	1010
The Burials Act	1014
Interment of Non-Parishioners	1016
Cemetery Chapels	1016
Baptist Union Autumnal Meetings	1017
Funeral of the Rev. Dr. Waddington	1020
North Wales Congregational Union	1020
Convict Prisons	1020
Lord Stratford de Redcliffe and Religious Liberty	1011
Epitome of News	1021
News of the Free Churches	1022

THE

Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, OCTOBER 7, 1880.

TO THE BOSPHORUS.

THE European Concert, which has been so much vaunted on the one hand, and so much sneered at on the other, seems able to bear a considerable amount of strain, and is probably stronger now than it was some weeks ago. An English Admiral is in command of the strongest fleet of ironclads ever assembled in European waters, and there appears to be no lack of cordiality in the way in which he is supported by the Admirals of the allied Powers. And the test through which the Concert has had to pass has been a peculiarly trying one. Idle hands are, according to the well-known proverb, specially prone to mischief; and were the Concert unreal, the mischief in this case is very ready to hand. The fleets have been waiting for

the word from the diplomatists, and waiting is not only weary, but provocative work. It speaks volumes for the reality of the European Concert that no dissensions or jealousies have arisen, at least so as to reveal themselves; and that the Turks are so far baulked in their traditional policy of waiting until their allied enemies should fall out among themselves. Special efforts have been used to detach one of the most powerful members from the Concert. The Sultan has more than once appealed directly to the German Emperor to interpose on his behalf; Berlin has coldly answered that the demonstration must go on until the Porte was prepared to do the bidding of the united Powers. France has been wavering and reserved, as it is now the fashion to call it, in her course of action, or rather in her instructions as to ulterior measures; and no doubt the Sultan built some hopes on her reserve. But she has been most careful to make it understood that she did not and would not separate herself from the European Concert, and would keep her ships in the fleet, though she would take no part in actual hostilities, in order to show that in principle she was in accord with the allies. We have no doubt that the reason of her abstention is the one which we have already suggested—the extreme unwillingness of the French Government and the French people to be drawn into fighting with Germany for an ally. It is for Frenchmen a painful and difficult position, and were Germany out of the way we have no doubt that France would adventure as much as England for the Greek cause. But she is morally one with us and with Europe, and the Sultan is badly off indeed if he has no better friends than he will find in Paris. In a word, the European Concert stands, and Turkey must yield or fall.

It is tolerably well understood now that the English Government is master of the situation, and that the course of the Allied Powers depends substantially on the decision of the Cabinet in London. We venture to say that, during the whole of Lord Beaconsfield's Administration, England never occupied a position of such true dignity and influence as she occupies now. The way in which the foreign Ambassadors clustered at the Foreign Office before the end of the long Cabinet Council held last Thursday—there can be no doubt, for the discussion of this very question—shows the high importance which is attached by the Governments of Europe to the attitude of England. She is now where she ought to be, at the head of Europe in matters in which the good of the whole European family of nations is concerned. If there is to be fighting for supremacies, Germany may well take the lead; if there is to be political Quixotism, the lead belongs to France; if there is to be wise counsel concerning united and unselfish action for the help of the oppressed and enslaved, the lead belongs to England; and in the present instance it is unanimously accorded to her by the voice of the European world. Under Lord Beaconsfield's *régime* such a state of things would have been simply impossible. Europe would have had no security that, while the English Admiral was commanding the united fleets at Ragusa, the English Premier would not have been secretly negotiating with the Sultan for the cession of Constantinople. Europe can trust Mr. Gladstone, and she knows it; she had a profound distrust of Lord Beaconsfield, and she had reason for it. Mr. Gladstone has given distinct assurance that no measure of importance will be adopted, involving organic change in the policy of the Government, without taking the country into his confidence. The assurance was not needed, but it has been given, and the European Governments know that they can trust us. There will be no mines sprung upon them, and no secret treaties negotiated, and there is now, thanks to the moral influence of the Liberal Government of England, a measure of loyal co-operation for a common end among the Great Powers of Europe; which is, we believe, without precedent in the past history of the world.

But while the European Concert has stood the strain thus far, there is no concealing the fact that the situation has become a very grave one, and presents a problem which it will need the greatest firmness in the English Government, and the most cordial support of the Allied Powers, to solve. If the English Government takes the only really practical step in the present position of affairs, and sends the fleet to the Bosphorus, the other Governments will doubtless instruct their admirals to accompany it. There is not one of them which will not lose prestige by drawing back now that the demonstration in force has been made, and Turkey has answered by a defiance only the more insolent because it is veiled. The Sultan, whether inspired by some stronger will, or of his own motion, has resolved to repeat his *non possumus* in the teeth of our cannon. He simply, though in diplomatic language, dares us to do our worst. And our worst we must do if he remains recalcitrant, or hide our heads in utter shame. And that worst, as we have again and again pointed out, is simply the destruction of the Turkish Empire in Europe. Fortunately it lies entirely at our mercy. Constantinople is so situated, that in eight and forty hours our fleets could lay it in ruins. But there would be no need for such extreme measures. The appearance of our fleet in the Bosphorus would isolate the European dominions of the Sultan; no men or money could pass from Asia, and the end would be rapidly, in all probability, the Sultan's deposition and death. The Pashas who are in the ascendant at Constantinople would dread nothing so much as being cut off from Asia; and even the most bellicose, the most Turkish of the Turks, resolved to die, if he must die, sword in hand, would find it impossible to fight the fleet. The appearance of our fleet in the Bosphorus would end the struggle, and end much more, as the Sultan's advisers must very well know; and we believe that if they were persuaded that the European Concert would ensure the strain of a direct attack on Constantinople, they would yield at once.

And there is every appearance of continued accord between the European Powers. Italy is heartily with us, and Russia would certainly join—with ulterior motives, perhaps, though we see no reason why we should not credit the Czar with an honest desire to terminate the horrors of Turkish rule over Christian peoples, of which a fearful sample was given in a letter from Macedonia in the *Daily News* of Tuesday. The other Powers would almost certainly fall in, and then the question will rise, What is to be done with Constantinople? for the Empire could never recover from the shock. For the ultimate and satisfactory settlement of the great Eastern Question, we believe that it is a fortunate thing that the Sultan has become insolent and defiant. The sterner and stronger the measures that are now taken, the better for all in the end. It is a most fortunate element in the situation that a Liberal Government, led by Mr. Gladstone, will have the chief hand in executing the judgment of Europe on the Ottoman Empire, and in distributing the rich inheritance among the heirs.

TEN YEARS OF SCHOOL BOARD WORK.

Ten years, though a long time in the life of a generation, is a short period for the development of any great and permanent institution. The Chairman of the School Board for London, however, has not been afraid to challenge attention to the progress made during that time by the body over which he presides, and the summary of those results given in his annual address to the Board on the resumption of their labours last week amply justifies that confidence. We are familiar in this age with swift revolutions in the machinery of life, though changes in social manners often lag behind. But even the growth of the railway system, marvellous as it appears, is rivalled by the rapid growth of the machinery for public elementary education devised by Mr. Forster's Act of 1870. If any one of the candidates at the election of the first School Board for London had dared to prophesy that within ten years an area of one hundred and fifty-one acres would be added to the school accommodation of the metropolis, and that the average attendance in Board schools would within that time exceed by twelve thousand that of all denominational schools added together, he would have run considerable risk of being scouted as an impracticable fanatic. Yet such are the plain statements of facts which are now accepted, almost without any expression of surprise. The popularly elected council which, with the approval, and, indeed, by the mandate of the ratepayers, has become the trustee of public property of such an enormous value, and directed to such noble ends, may be regarded as having already taken such firm root in the social and political life of the metropolis, that it may look forward to the work of the future with a faith and hope begotten of preliminary tasks well accomplished. For, after all, great as are the achievements, detailed with modest sobriety of language by the Chairman of the Board, they are but the solid foundation on which the superstructure of the scheme for public education in London is yet to be reared.

Even as regards the provision of school places, the work cannot be said to have yet overtaken the needs of the people. The number of children provided for has indeed been nearly doubled; that is to say, there are upwards of 494,000 school places now as against a little more than 262,000 in 1871. But even so, since the number of children to be provided for is between seven and eight hundred thousand, it is only two out of three children who are secure of finding accommodation. In other words, unless every third child stopped away from school, the present accommodation would be palpably and miserably insufficient. Even this is an under statement of the case; for many of the old denominational schools are placed where they are not wanted, or are unsuited to the needs of the people, as, for instance, exclusively Roman Catholic schools are unsuitable for Protestant children. If all places in denominational schools were subtracted which are not, and never can be, put to practical use, it would be found that Sir Charles Reed overestimates the existing scale of school provision when he speaks of it as furnishing accommodation for two-thirds of the children of school-age. If the Census tables show that the School Board have not overtaken the numerical requirements of London, the actual use made of their schools shows that they have not overpassed the popular demand. The number of children on the rolls is in excess of the accommodation. That the Board Schools meet the popular demand better than denominational schools is shown by many facts. The total accommodation in Board schools is slightly less than that of their rivals, but, as we have seen, the average attendance in the former is twelve thousand in excess of that in the latter. The increase of the attendance on the whole in denominational schools during the last ten years is a fair proof that the compulsory powers of the Board have been exercised impartially. But wherever parents have an opportunity of choice the tendency is, on the whole, to prefer the Board school. The consequence is that during the last year the attendance at sectarian schools has, for the first time, slightly diminished, while during the same period the attendance in Board schools has increased by 19,000. It is useless to complain or to insinuate that the Board, composed largely of clergymen and zealous Churchmen, wishes to discourage institutions of which, probably, the majority of members are managers. The increase of the one set of schools and the decrease of the other is the inevitable process prescribed by essential conditions of modern progress. Equally useless is it to complain that children of small shopkeepers and clerks show an increasing tendency to avail themselves of Board schools. The simple fact is that we are progressing, however slowly, towards something like the Common School system of the United States. Reactionists may grumble, but it is all they can do. All the forces of Clericalism and Toryism combined fret themselves in vain against the inevitable.

After all, school buildings and attendances are only the beginning of the work. The more important question is, What are the educational results? It is too early to judge of these. What we want is not precocious school children, but sensible citizens. All we can say is that, so far as passes in examination, increase of order, cleanliness, docility, and interest in reading can be considered trustworthy signs of the future results we look for, there is no reason whatever to be dissatisfied. The passes in the London Board schools are above the average for the whole country, but by no means so high as to justify any great exultation. So long as very nearly eighteen per cent. fail in arithmetic, it is evident that much remains to be done in improving methods of instruction. The change of Government at the beginning of this year was to no people a happier one than to zealous members of School Boards. The rational proposals of the Rev. John Rodgers for the improvement of the pupil teacher system remained a dead letter while Tory obstructionists were in power. It was almost a matter of course that when Mr. Mundella took office, such obstruction would at once be swept away. We shall now look with the greatest interest upon the attempt to save, by reforming, a system entirely peculiar to this country, and abandoned even in Holland, where it formerly flourished. One educational abuse, however, yet remains, so familiarly allied with sectarian interests, that it will require persistent and determined efforts for its removal. Nine-tenths of all the colleges for the training of teachers are in strictly sectarian hands, while, at the same time, their annual income is derived in a somewhat similar proportion from Government grants. So long as this is the case, it is ridiculous to suppose that an unsectarian school system can have fair play. And if the present Government can find leisure amidst its herculean labours, a reform of this abuse would not be the least of its legacies to posterity.

The regretful allusion made toward the close of Sir Charles Reed's speech, to the great loss which during the recess befell the Board in the death of Mr. James Watson, expressed the feelings not only of all members, but of all outsiders who take an interest in educational progress. As the Chairman of the Statistical Committee throughout the greater part of the existence of the Board—in fact, almost from the very beginning of its active operations—Mr. Watson took a principal part in framing

the scheme according to which the distribution of school accommodation has been carried out. This work was for several years exceedingly laborious; and in consecrating to it the whole time he could secure in the midst of an active business life, Mr. Watson nobly crowned a life spent in quiet unostentatious philanthropy, inspired by religious conviction. In his case the consolatory words, "their works do follow them," have the evidence not only of faith, but of sight.

The past week, in relation to the Eastern Question, has been eventful. The threat of the Sultan to regard the advance of the Montenegrins upon Dulcigno as a *casus belli*, completely altered the aspect of affairs, and, naturally enough, the Signatory Powers looked to England to give prompt advice, if not to take the lead. After the prolonged Cabinet Council of last Thursday—to attend which three of Her Majesty's Ministers hastened from the highlands of Scotland—it soon became known to the Ambassadors waiting the issue in the antechambers of Downing-street that the Cabinet were unanimous in the decision that the will of Europe must be enforced at all costs, but that there should be no haste. There is reason to believe that the several Powers have endorsed the resolution of the British Government, and empowered them to take the initiative. In this emergency the Porte had recourse to its usual expedient—delay, but engaged to forward early this week a final proposal for the settlement of all outstanding questions connected with the Berlin Treaty.

The Sultan—for it is he who now controls affairs at Constantinople with the advice of Musurus Pasha—has spoken. On Tuesday the European Governments received a note containing his scheme of arrangement. The Porte will "endeavour" to induce the Albanians to surrender Dulcigno on the conditions already indicated. If that cannot be done the Turkish forces will be withdrawn, and the Albanians left to fight it out with the Montenegrins. As to Greece, the Porte proposes a new frontier-line, leaving Larissa, Melsova, and Janina—places which the Conference decided ought to be included in Hellenic territory—in possession of Turkey. But a hundred days are required to carry out these arrangements—that is, to get the Southern Albanians into fighting trim. Three months are asked for to introduce the promised reforms in Asia Minor, and as to those in in its European dominions they will be carried out "in so far as they may be compatible with the integrity of the Empire." Further, the Porte will make some arrangement for the payment of the interest due to foreign bondholders. But all this—and when examined it amounts to very little; is, in fact, quite illusory—is contingent on one indispensable antecedent—the Powers must utterly abandon the projected naval demonstration!

This insolent despatch did not reach the capitals of Europe till Tuesday afternoon, and as we write the opinions of the several Cabinets on the subject are not authoritatively known, and, perhaps, will not be known outside the British Cabinet for several days. Our Government probably anticipated the kind of reply which would be sent to the Porte, for they have, it is understood, been for some days negotiating as to ulterior measures, one of which is the sending of the combined fleet to the Bosphorus. Russia and Italy would certainly co-operate in this demonstration. As to Germany and Austria there is more doubt, though these Powers will find it difficult to resist the decision of our Government. The co-operation of France is still more doubtful. It is proposed by the Radical Press, which opposes whatever M. Gambetta is believed to support, that a monster petition should be got up and presented to the Chamber for the recall of the French fleet from the Adriatic. No doubt the expectation of a disagreement among the Powers as to the measures of coercion to be adopted is the secret of the audacious tone adopted by the Porte.

There is as yet no reason to believe that that hope will be realised. Though irresponsible gossip from Vienna refer to the aversion of Germany and Austria "to all extreme steps advocated by the British Government," the semi-official *North German Gazette* does not hesitate to declare that, whatever decided measures may be necessary, "all the facts point to this, that the solidarity of the Powers will endure the strain put upon it by the Oriental troubles . . . and that now, as formerly, the Porte is confronted with the united will of the Continent." Upon this it is remarked by the *Journal des Debats*, which, with the *République Française*, strongly supports the European concert:—"Germany has shown the same firmness as the other Powers; Germany's attitude involves that of Austria; and as for France, she will not be wanting in the general concert. Opposed as public opinion is to any imprudence which might embark us in a separate adventure, it is favourable to the maintenance and execution in common of the policy laid down at the Berlin Congress. As long as Europe remains united there is no danger in marching with it. Public opinion in France has confidence in the wisdom of the Government; it approves what has been done; it is not afraid of what will yet be done, for it is sure nothing distinctively French will be done and that we shall never sever ourselves from the rest of Europe."

A meeting, convened by the Patriotic Association to protest against the coercion of Turkey—that is, to give her *carte blanche* to violate her international engagements—was held on Monday evening at Knightsbridge Riding School, and turned out to be a ridiculous *fiasco*. Some 300 persons only were present, and all the great Jingo luminaries were absent; not even Mr. Ashmead-Bartlett putting in an appearance. This was a sensible course, for Sir Drummond Wolff himself cannot deny that the Gladstone Cabinet are only carrying into effect the Treaty of Berlin, which Lord Beaconsfield concocted, and to which he put his signature In the same number of the *Times* that reports this "demonstration" is an account of the succession of underhand intrigues in Albania, by means of which the several schemes devised for giving effect to the Berlin Protocol relative to the frontier of Montenegro were severally put aside through the agency of the Porte and its tools. If the Patriotic Association could preserve the integrity of the Ottoman Empire there would be some reason for its meddling. But every honest supporter of Turkey must be aware that its very existence is put in peril in proportion to the resistance offered to the European Powers.

Further reports as to the general results of the late harvest, though somewhat fluctuating, are, on the whole, less favourable than those of a fortnight ago. While Mr. Lawes, the eminent scientific agriculturalist, thinks the aggregate produce may have been slightly above the average, Mr. Kains-Jackson, as the result of a much wider experience, concludes that the wheat crop was probably deficient fifteen per cent. In parts of England, in Scotland, and in Ireland, the harvest may have been over the average, but in the Eastern counties, and Yorkshire especially, the deficiency was very marked, and in most of the large country markets the quality of the new grain is very inferior. For though there has been splendid weather for getting in the harvest, "the rains of July and early in August did irretrievable damage." Still, the yield has been vastly superior to that of 1879, "the worst of the century." It is satisfactory to hear that, in spite of recent unsettled weather, the average yield of cereals in Scotland is ten per cent. above the average in quantity, and generally satisfactory in quality. The last quarter's returns also indicate a more decided recovery of the chief sources of revenue than has been visible for a long time past.

The accounts from Ireland continue to be very unpleasant reading, although the abundance of the harvest has extinguished distress except in a few localities. The state of alarm, and the increase of terrorism, are illustrated by the offer of the large reward of £1,000 by the Government for information that will lead to the conviction of the murderers of Lord Mountmorres. Apparently this temptation will not avail; for it appears that the peasantry of the district of Clonbur refuse to lend the police any assistance in their efforts to track the assassins, and no evidence is forthcoming against the two men arrested on suspicion. Over a large extent of country evictions against tenants who refuse to pay their rents cannot be carried out; those who take vacant farms are subjected to outrages and threatened with death; and in some cases, as in Kerry, shots have been fired into the houses of tenants who have paid their rents in full. Here and there the Roman Catholic clergy, especially the dignitaries of the Church, are endeavouring to stem this lawless spirit, but in many other places they head the movement.

The restraining influence of the Romish clergy avails but little against the incendiary teachings of the Land League orators. More than a score of meetings have been held in different parts of Ireland during the past week. One of these, attended by some 10,000 persons, was held at Kilkenny, on Saturday, at which Mr. Parnell and some nine Home Rule M.P.'s were present. On this occasion the member for Cork, while keeping within the letter of the law, took occasion to condemn a partnership in land between landlord and tenant. They should not, he said, waste their time in striving to prop up landlordism, but should ask that the man who tills the soil should own it. Next day there was a great demonstration at Cork, some 30,000 persons walking in procession, headed by the Mayor and Town Council in their robes of office. It need hardly be said that Mr. Parnell was received with great enthusiasm in the city which he represents, and in the course of the proceedings he expressed his confidence that if the advice of the Irish leaders was followed, they would be able in a very short time to transfer two-thirds of the land in Ireland from the landlords to the tenants, while the payments made during thirty-five years would be far less than the rack-rents which are paid at present. It is said that Mr. Parnell and his colleagues are raising their demands solely with the view of extorting a thorough settlement of the land question. That may possibly be their object, but the effect of their teachings is seen in the popular indifference to, if not approval of, outrage and murder. It is upon the landlords and the Government that the blame for recent assassinations is thrown, while the skulking criminals are unrebuked. Mr. Dillon, M.P., for instance, made a speech at Carrick-on-Suir, Tipperary, on Sunday, full of fiery invectives against landlordism, which the thousands present interpreted in their own fashion. Every fresh extravagant denunciation of the cruelty of landlords was followed by a running fire of such exclamations as "We will shoot them down," which the orator, of course, feebly deprecated. All this, instead of paving the way to remedial legislation must, if the present violent agitation goes on, oblige the Government reluctantly to intervene with repressive measures in order to save Ireland from utter anarchy.

THE BURIALS ACT.

The first interment in the immediate neighbourhood of Manchester, under the new "Burials Act," took place on Thursday last (September 30th) in the churchyard of St. Catherine's, Barton-on-Irwell. The deceased, Mr. Edward Barrow, aged 57, was a seatholder in the Congregational Church, Patricroft, and occasionally performed the duty of taking round the collecting box in that section of the gallery where his seat was located. He engaged in this service on Sunday sennight; after counting, and giving in to one of the Deacons the amount in his box, he returned to his pew. Upon arriving at his seat his wife handed him the hymn, and was immediately alarmed by deceased falling towards her; attention was at once called to him, he was carried down to the vestibule, the prompt attendance of a doctor being secured. All, however, was of no avail, life was extinct, the result of "Apoplexy." The deceased owning a grave in St. Catherine's Churchyard, his wife desired that he should be interred there by the Rev. W. Place. The proper notice was given to the vicar, and everything being duly and amicably arranged, a portion of the service took place at the house; and on arrival at the churchyard, the funeral party proceeded at once to the grave, where the Rev. W. Place, Congregational minister, conducted a service, occupying about fifteen minutes. The novelty of the proceedings, as well as the solemn interest attaching to the death, attracted a large concourse of sympathisers and general spectators to the churchyard, where the greatest decorum was observed.

Rev. Leo Croutelle, Roman Catholic priest, officiated, on the 30th ult., at the funeral of Dennis Sullivan, in the parish churchyard, at Camborne. The coffin was first taken to the Catholic church, from thence the procession moved into the churchyard, where the priest put on his surplice and read the burial service of his Church, after which he poured holy water on the coffin.

There died at Chatburn, near Clitheroe, on Sept. 23rd, the wife of a local preacher of the United Methodist Free Churches. The vicar, the Rev. J. L. Chamberlain, had visited her daily during her last illness, and his evangelical ministrations had been very highly appreciated by the deceased and her family. Mr. Hartley, her husband, therefore intimated that owing to the kindness of the vicar he should not avail himself of the privileges of the new Burials Act, although the vicar intimated that he should consider it no offence if he did so. Mr. Hartley, however, persisted in his position. The vicar then called personally upon the Rev. W. L. Roberts, of Clitheroe, United Methodist Free Church minister, whom he invited to meet him at the church on the day of the funeral, Monday, Sept. 27. The invitation was as cordially accepted as it was given, and Mr. Roberts, arrayed in a surplice, met the vicar, on entering the church, at the head of the procession; the two proceeded together to the reading desk; the vicar led in the 90th Psalm, Mr. Roberts accompanying him responsively, after which Mr. Roberts read the lesson from the Epistle to the Corinthians. Proceeding to the grave, both took part in the reading of the burial service. On returning to the vestry to unrobe, the vicar very heartily thanked the Dissenting minister for his attendance, and expressed his deep sense of satisfaction with the service; and Mr. Roberts very warmly expressed his appreciation of the Christian courtesy and brotherhood manifested by the rev. gentleman.

Rev. Ambrose Spong, Congregational minister, Hove, officiated on the 29th ult., at the burial in Hove parish churchyard of the body of an unbaptized infant, reading upon the occasion the burial service of the Church of England.

Rev. E. Evans, vicar of All Saints, Gloucester, officiated at the burial, in the unconsecrated part of the cemetery, of the remains of Mr. G. F. Gillett, of Barton-street. The first part of the service was read in the consecrated chapel.

A young person whose parents are Bible Christians, died last week, near Lydney, Forest of Dean. Rev. E. S. Smith, on being applied to, not only allowed the funeral to be conducted on Sunday by a Bible Christian local preacher, but attended at the grave and joined heartily in the singing.

The funeral of the late Mr. W. Rowe, of Kerris, Paul, Cornwall, for about fifty years a prominent member of the Bible Christian Society, and class-leader and preacher for the greater part of that period, took place on the 25th ult., in Sancreed parish churchyard, Rev. W. Gilbert, Bible Christian minister of Penzance, conducting the service. The procession of mourners was very large.

The body of an infant child of Mr. J. Cowles, Wesleyan, was buried in Porthleven churchyard, on Saturday, by Rev. E. Dodds, Wesleyan minister. The corpse was taken to the Wesleyan Chapel, where the first part of the burial service was read, from thence to the grave, where the service was completed.

The remains of an unbaptized child, daughter of David Johnson, a Baptist, were interred on the 30th ult., in Uckfield churchyard. Rev. J. Sherratt Independent minister, met the procession at the churchyard gate, and read a service as the corpse was borne to the grave. Here a hymn was sung, after which the corpse was lowered into the grave, and a few short words of address ended the service.

The first exercise of the right of interment by the new Burials Act in East Kent was on the 29th ult., when the child Sears, son of one of the Peculiar People, whose father is in custody charged with its manslaughter for neglecting to provide it with medical aid, was buried in the parish churchyard at Upchurch, near Sittingbourne. The burial was conducted by the Peculiar People in an orderly and reverent manner. There was a very large attendance, both of sisters and brethren. There was no service, but prayer was offered by an elder, and a hymn, commencing, "You are tempted much and tried, never mind," was sung.

Rev. J. L. Jones, pastor of Weedon Congregational Church, officiated on the 28th ult., at the burial in the parish graveyard of the late Mr. Charles Smith, of Road Weedon, Congregationalist.

The Congregational minister at Southend has just conducted the first Nonconformist funeral service in the churchyard there. He states that, in consequence of the state of the law, it is eight years since he officiated at a burial, and that at times, when he has had to stand a silent spectator of the burial of members of his own congregation, he has felt that he could not pass through such an ordeal again.

The funeral of an infant, whose parents are Roman Catholics, took place on Monday in Chesterton churchyard. The coffin was carried by the sexton, followed by two priests, one of whom carried a cross. The procession having reached the grave a service was said in Latin, excepting a few words to the parents at the close, which were said in English. Upon the body being lowered holy water was sprinkled upon the coffin, and the ceremony terminated. No bell rang, and the church doors were closed; the two priests robed and unrobed on the road outside the churchyard gate.

William Thomas Wilsea, a child of six months old, having died at St. Benedict's Norfolk, unbaptized, application was made to the Rev. J. Kemster, who usually performs the service on the unconsecrated portion of the cemetery, to perform the ceremony. Thinking it would be more congenial to the wishes of the relatives, the rev. gentleman directed the mourning coach to stop at the chapel on the consecrated side. On attempting, however, to enter, he was stopped by Mr. Holmes, the superintendent, who said his instructions were not to allow any service there, but that it was to be performed in the opposite building. The rev. gentleman and the mourners accordingly crossed to the other chapel, where the usual service was read. This finished, a procession was formed. Arrived at the grave, a short but impressive service was gone through by the officiating minister.

The first case of an interment in Sheffield in unconsecrated ground by a clergyman of the Church of England took place on Monday at the General Cemetery. The interment was that of the late Miss Talbot, daughter of the Rev. E. R. Talbot, vicar of Knottingley, who had died at the residence of her uncle in Sheffield. The uncle has a vault in the unconsecrated portion of the cemetery, and there the deceased was laid, the Rev. C. G. Coombe, incumbent of Crookes, officiating.

A Roman Catholic funeral took place, under the Burials Act, in the parish churchyard of Prittlewell, Essex, on Monday afternoon. The Rev. Father Moore, priest of the church of Our Lady Help of Christians and St. Helen, Empress, Southend-on-Sea, officiated. A service having been held in the Roman Catholic church, a procession was formed to Prittlewell, but notwithstanding that a heavy rain was falling, and that the day was bitterly cold, the priest was refused admission to the porch, and was accordingly compelled to robe under the shelter of a tomb-stone, the sexton stating that he was simply acting in conformity with the instructions of the vicar, the Rev. T. O. Reay, who held the keys. Upon the arrival of the coffin the procession was headed by a cross-bearer carrying a massive gilt crucifix, and four choristers, one of whom carried a censer containing burning incense, these being followed by the corpse, Father Moore, the mourners, and the girls of the Orphanage in Southend, to which the deceased girl belonged, the latter chanting the "De Profundis." The Roman Catholic service was then read in English, and the coffin, having been incensed, was lowered into the grave and strewn with flowers. The ceremony, which was performed during a pelting rain, was witnessed by a large number of persons; and was brought to a close by the singing of the hymn, "There is a heaven beyond the tomb."

A Nonconformist funeral was held in St. John's Churchyard, Southend-on-Sea, last week. The vicar, the Rev. T. W. Herbert, having proffered the use of the church bell, his offer was accepted. This has given great satisfaction to the Nonconformists of the district.

In Colchester, the first interment under the new Act was that of Mrs. Mead, the oldest member of the congregation worshipping at Artillery-street Methodist Chapel, whose remains were interred on the 27th ult., in the graveyard of St. Mary Magdalen, Rev. John Allison, Methodist minister, officiating. The *Essex Telegraph* notes that the parish in which the death occurred "is not one of the eleven parishes comprised in the Colchester Burial Board district, and that funerals from outside parishes are charged for at an extra rate if they take place at the cemetery. The lowly position of the family would therefore not admit of their going to the Cemetery, even had they desired it."

The remains of the late Mr. John Hitchcock, deacon of the Independent church, Bardon Park, were interred on the 27th ult. by Rev. Charles Haddon, minister of that place of worship. As the funeral procession passed down the village, the street was lined on both sides with spectators, who by their silent and decorous behaviour showed their sympathy with the bereaved. At the Congregational Chapel, in the centre of the village, the hearse stopped, and the corpse was taken into the chapel. The place was filled with people. Many of the principal inhabitants, attired in mourning, were present. The principal part of the service was performed in the chapel. When the service was over, the coffin was again placed in the hearse, and the procession went on its way to the churchyard. Before the corpse was lowered into the grave the eldest son of the deceased, a little lad about three years old, the widow, and some friends placed several beautiful bunches of flowers on the coffin.

A committee appointed by the Nonconformists at Carnarvon have decided that all public funerals from henceforth shall take place at a certain hour, in order to acquiesce with the desire of the vicar, so as to avoid any misunderstanding that might lead to unpleasant controversy.

The Bishop of Lincoln has announced that, as at present advised, he does not propose to consecrate any additions to churchyards, and expresses his opinion that to set apart by consecration any portion of a cemetery for the purpose of burial according to the rites and ceremonies of the Church of England would be to contravene the spirit of the new Burials Act.

A meeting of clergymen and others respecting the Burials Act was held in Peel-street Mission Hall, Leicester, on Thursday last, under the chairmanship of Archdeacon Denison, who, in his opening address, said: "Parliament, moved by the Lord Chancellor and the Archbishop of Canterbury, enacts what is, to all intents, purposes, and uses, a new rubric and a new canon by sole authority of Parliament. And upon this we are asked to fold our hands and sit still—a Church Congress is held in Leicester, and yet no notice of this greatest sin—(loud cheers)—that is to say, we are asked to betray our trust. For registration of burial other than that of the Church of England in the Church Register I have this to say—I cannot do it, or allow it to be done under my authority. I do not say 'I will not,' because that would be to make it a matter of my will. I say, 'I cannot,' because that word takes it out of my hands as matter of my own arbitrament. I cannot as priest of the Church of England, put my hand, directly or indirectly, to what does dishonour to the Catholic Faith. I marvel that, in the flush of party triumph, there has not been at least the decency which shrinks from a requirement like this. I come now, in connection with Clause 13, to the most painful part of a case very painful throughout. I refer to the good faith *not* kept with the Lower House of Convocation of Canterbury. I have now done with the Act I hope for ever except to disobey it." The following resolutions were adopted: Moved by Rev. G. Roberts, seconded by Rev. C. H. V. Pixell,—"That whereas the principle of the Burials Act is contrary to the law of God, and the order of His Church, the clergy are advised to decline to take any part, directly or indirectly, in burials under the Act. That it be recommended to incumbents of parishes that when necessary they state publicly to their parishioners that no burials be permitted on Sundays, Good Fridays, Christmas, or any other day during Divine service." Moved by Rev. H. R. Baker, seconded by Rev. J. Lendrum,—"That it is the opinion of this meeting that priests of the Church of England, being bound by their ordination vow to minister the doctrine and discipline of the Church, regard it as being their bounden duty to carry out that discipline by promoting and providing for presentment to the Ordinary at his Visitation Court, according to the canons, notorious evil livers and offenders against the doctrine and discipline of the Church, within the pale of the Church." Moved by Canon Trevor, seconded by Bishop Jenner, "That it is not just nor reasonable, nor so much as a decent thing, to require of clergy that they register, in the register of the church, burials not conducted according to the order and authority of the Church." Moved by Rev. M. Schofield, seconded by Rev. P. Haier, "That this meeting records its solemn protest against the action of the Archbishop and certain bishops in voting for the second reading of the Bill, or in abstaining from voting against it, the publicly declared judgment of the great majority of the clergy in their convocation and generally throughout the diocese notwithstanding."

The Town Council of Cheltenham were engaged for a considerable time on Monday in the discussion of the question whether the words "Jesu, Mercy!" should be used on a tombstone in the Church of England portion of the cemetery. The tombstone in question was that of the Rev. Joseph Duncan Ostehan, for some time a chaplain in the Madras Presidency. The words were objected to by the Burial Board committee as forming a prayer for the dead only common among Roman Catholics. This view was supported by several Church members of the Board and by one Nonconformist. An amendment was proposed by Mr. Darby, and seconded by Mr. Fallon, both Churchmen, to the effect that the words should be allowed on the headstone in compliance with the feeling of Parliament in passing the Burials Bill, and as not being opposed to Christianity. Mr. Darby said he had taken the opinion of the Bishop of the diocese on the subject, and his lordship had written him a reply that such inscriptions were not illegal, and had been upheld by the ecclesiastical courts. A suggestion that almost every inscription approved by friends of deceased persons should be allowed drew from the Baron de Ferrieres, M.P., the remark that there are Asiatics who believe in the transmigration of souls, and whose friends might desire to inscribe prayers that the soul of their deceased friend might pass into a lion instead of an ass. He, however, supported the insertion of the words objected to, "Jesu, Mercy!" On a division eleven to five voted for the words being allowed.

The Bishop of St. Asaph, in his triennial charge, speaking on the Burials Act, said that now the long-standing dispute was settled, the clergy would find that they had not lost much, for all their former legal rights in churchyards still remained, except the prevention of funerals without Church of England services. He had voted for the Bill because he foresaw immense difficulties to their beloved Church if that concession were not made. He would counsel them, while maintaining their legal rights, to accept the Act, and carry it out in a Christian spirit, and not raise needless objections themselves, but realise their high position as parochial clergymen.

The *Baner ac Amserau Cymru* suggests that the Welsh nation in particular ought to at once devise means for presenting the author of the Burials Bill—the Right Hon. Geo. Osborne Morgan, Q.C., M.P., Judge Advocate General—with a testimonial, in recognition of his great efforts in connection with that measure. The subscriptions might be limited to a particular sum. The *Baner* would be glad to receive an interchange of sentiment upon the matter, and expresses a hope that the English people will initiate a kindred movement.

ANALYSIS OF ITS PROVISIONS.

The following is a description of the leading provisions of the New Burials Act issued as a four-page tract by the Liberation Society. The essence of its clauses is given free from the technicalities of the Act, for the guidance of those whose duty it may be to make arrangements for the burial of deceased persons.

I.—THE NOTICE OF BURIAL.

1. The notice of an intention to bury in accordance with the Act, in either churchyards or the consecrated parts of parochial cemeteries, should be given with as little delay as possible, and must not be later than *forty-eight hours* before the time proposed for the burial.

2. The notice may be given by any relative, friend, or legal representative having charge of, or being responsible for, the burial.

3. It must be in writing; must be endorsed on the outside, "Notice of burial;" must be signed with the name and address of the person giving it, and be in the form,* *or to the effect*, following:—

I, , of , being the relative [*or* friend, *or* legal representative, *as the case may be, describing the relation, if a relative*], having the charge of, or being responsible for, the burial of A. B., of , who died at , in the parish of , on the day of , do hereby give you notice that it is intended by me that the body of the said A. B. shall be buried within the [*here describe the churchyard or graveyard in which the body is to be buried*] on the day of , at the hour of , without the performance in the manner prescribed by law of the Service for the Burial of the Dead according to the rites of the Church of England; and I give this notice pursuant to the Burial Laws Amendment Act, 1880.

To the rector [*or, as the case may be*] of .

[N.B.—While it is desirable to keep to this form, the person receiving it will not be at liberty to object to its sufficiency because the exact words are not used; the Act requiring that the notice shall be in the form, "*or to the effect*," of the above.]

4. In the case of a *churchyard*, the notice is to be left at the house of the clergyman, or, in his absence, of the clergyman in charge of the parish, or of any person appointed to receive such notices.

5. In the case of a parochial *cemetery*, if there is a chaplain for the consecrated ground, the notice is to be addressed to him, but it is to be left at the office of the Clerk of the Burial Board.

6. In the case of a pauper, notice may be given to the incumbent, or the chaplain, and also to the master of the workhouse, or to the clerk to the guardians, by the husband, wife, or next of kin. The guardians will be bound to allow the burial to be in accordance with the Act.

II.—CHANGE OF TIME FOR BURIAL.

7. The person receiving the notice may object to the time proposed for the burial in the following cases:—

(*a*) As to burials in both *churchyards and parochial cemeteries*; if the burial be inconvenient on account of some other service having been *previously to the receipt of the notice* appointed to take place.

(*b*) As to burials in parochial cemeteries only; if the time proposed infringes any regulations in force limiting the times at which burials may take place.

Unless some other time be mutually arranged within *twenty-four hours* from the time of giving the notice, the person from whom the notice has been received must be informed, in writing, at what other hour *on the same day* the burial is to take place. But if no such intimation of change of hour is sent, the burial is to take place at the time named in the notice. There is therefore *no necessity for receiving the consent of the clergyman*; as, in the event of his not objecting within the time named, the funeral may take place in accordance with the notice, as a matter of course.

[N.B.—Unless it be otherwise mutually arranged, burials must be between 10 and 6 o'clock from April 1 to October 1, and between 10 and 3 from October 1 to April 1.]

8. In the case of a *churchyard*, if the incumbent objects to a burial on Sunday, Good Friday, and Christmas-day, he must name a time on the following day. He must also state his reason for doing so, in writing, to the person from whom he has received the notice. This objection cannot be taken in the case of *cemeteries*, unless Sunday funerals are prohibited by the cemetery regulations.

III.—CHARACTER OF BURIAL SERVICES.

9. A burial may take place either without any "religious service," or "with such Christian and orderly religious service," at the grave, as the person responsible for the burial may think fit, and "any person or persons,"—whether ministers or laymen—who may be invited, or authorised, may conduct such service, or take part in any religious act thereat. The words "Christian service" include "every religious service used by any church, denomination, or person, professing to be Christian."

10. All burials must be decent and orderly, and any one guilty of riotous, violent, or indecent behaviour, or of obstructing any service, will be guilty of a misdemeanour.

11. So also will any person who shall "deliver any address, not being part of, or incidental to any religious service" permitted by the Act; or who wilfully endeavours "to bring into contempt or obloquy, the Christian religion, or the belief, or worship of any Church, or denomination of Christians, or the members, or any minister, of any such Church, or denomination, or any other person."

12. The clergyman, the cemetery authorities, and all other authorised persons, will have the same power to preserve order, and to prevent, or to punish, disorderly behaviour, or obstruction, as they now possess in the case of burials in accordance with the rites of the Church of England. All persons may have free access to the place of burial.

[N.B.—It is most desirable that those who are responsible for the conduct of funerals should carefully avoid, not only the commission of any legal offence, but any proceedings which may afford just ground for complaint.]

IV.—THE REGISTRY OF BURIALS.

13.—The person having charge of a burial under the Act must, either on the same day or the day after, send to the incumbent, or his representative—or, in the case of a cemetery, to the clerk—a certificate in the following form†:—

I, of , the person having charge of [*or* being responsible for] the burial of the deceased, do hereby certify that on the day of , 188 , of , aged , was buried in the churchyard [*or* graveyard] of the parish [*or* district] of .

To the rector [*or, as the case may be*] of .

Any person wilfully making a false statement in such certificate, or any person whose duty it is to make such entries refusing or neglecting to enter the burial in the parish, or cemetery, register, will be guilty of a misdemeanour.

V.—SERVICES BY THE CLERGY OF THE CHURCH OF ENGLAND.

14. The clergy of the Church of England are at liberty to use the Burial Service of that Church in any unconsecrated burial-ground, or in the chapel therein. The relatives may have such service performed in unconsecrated ground by *any* clergyman of the Church of England who may be willing to perform the same.

15. In cases where the Church of England service can-

* Printed copies of this form may be had.
† Printed copies of this form also may be had.

not legally be used, and in any other case, *at the request of the relatives*, the clergy may use some other than the ordinary Burial Service of the Church of England, provided that it has been approved by the Bishop, and is taken wholly from the Bible and Prayer Book.

VI.—Miscellaneous.

16. The Act does not entitle any one to be buried in any place in which he would have no right to be buried if the Act had not passed. The Act relates only to burial *services*.

17. Neither does it affect previously-existing regulations or authority in regard to the position of the graves, inscriptions on gravestones, &c. The same fees will also have to be paid as though the burial were in accordance with the rites of the Church of England.

18. The Act applies only to England and Wales and the Channel Islands.

*** If required, further particulars may be obtained by addressing "The Secretaries," 2, Serjeants'-inn, Fleet-street, London, to whom information of all attempts to evade the law, or to render its operation painful to the relatives of deceased persons, should be promptly sent. Official copies of the Act will be sent for three stamps; other copies for one.

CEMETERY CHAPELS.

The new Burials Act is radically defective in expressly permitting Episcopal ministers to officiate in unconsecrated cemetery chapels, but not literally making similar provision for Nonconformist ministers in consecrated chapels; but ratepayers will not be content to pay for two chapels when the abolition of privilege in cemeteries and churchyards has virtually done away with the necessity. A considerable portion of the Hove (Brighton) Commissioners in their capacity as a Burial Board, are of this mind. On Thursday last there was a special meeting of the Board to consider the following resolution proposed by Mr. W. Olding:—"To consider the desirability of rescinding the following resolution passed on the 10th day of November last:—'The Surveyor also produced plans for the lodge, entrance gates, and chapels to be erected in connection with the cemetery, and also an estimate of the cost of such works, and after the same had been discussed and considered, it was resolved that the plans and estimates be approved.'" In moving the resolution Mr. Olding explained that the effect of it was to adopt one cemetery chapel instead of two; that, since the passing of the Burials Act, their position, the chairman of the Board to the contrary, was considerably altered. Since that event, it was possible for them to do with one chapel. If that was so, he thought it was their bounden duty that they should only have one, and he should rest that statement upon two facts, viz.: First, there was the ground of economy. They were bound to take care, financially, of the interests of the ratepayers of the town of Hove as far as they could. The question of a cemetery was not left to them whether they should have one or not, and for decency and comfort's sake it would necessarily involve a heavy outlay; but he maintained it was their duty, if they could, to save the ratepayers of the town some thousand pounds, either a little less or a little more. If they could do with one chapel as well as two it would be wrong in them, on financial grounds, to involve the ratepayers in two. On the other ground, and to his mind by far the more important one, they would, by having only one chapel, secure, he believed and trusted, a large amount of union in reference to the burial of their dead. It struck him that was a point well worthy of taking a great deal of trouble to secure. Next came the question, Was it practicable that they could do with one chapel only? And he thought that the main question, after all, hinged upon that. In the Act the parties who really benefited—and very materially benefited—he granted were the clergymen of the Church of England. They had gained, he thought he might say, in every point. They could officiate on unconsecrated ground, and in unconsecrated buildings, and, of course, retain all their former privileges. Therefore, the clergymen of the Church of England were the great gainers by the recent Act. The Nonconformists had not gained anything like that. They had gained this: that they could now bury their dead in consecrated ground, whereas they could not do that before. Here came a point he might refer to, and it was whether the new Act authorised a Nonconformist minister officiating in a consecrated chapel? Now, the Act did not positively touch upon that fact, but his own belief, and he thought he might say the opinion of a very large section of society who might have at all reflected on this matter, was that now a Dissenting minister could officiate in consecrated mortuary chapels. If not, then what were they to do? The old law, in short, was this: that if one chapel was built for the members of the Church of England on consecrated ground, a chapel must be built on unconsecrated ground for the use of Nonconformists. And they would notice that while stress had been laid upon the word *must*, that was done in the interests of Nonconformists; it was for their protection that the Act was passed. But, as they had been reminded that afternoon, if they chose to do without two chapels, if they decided to have only one, they could do so by going to the Vestry, and if the latter, in their turn, should decide by two-thirds of the majority to be satisfied with one chapel, then, further, they would have to get the sanction of the Home Secretary before the matter was carried. But suppose they might say, if the Bishop of the diocese should object to Nonconformist ministers officiating in a consecrated mortuary chapel, what were they to do? Well, at the present, worst coming to the worst, the Nonconformists must be left out in the cold. He did not think, however, it would be for very long, and in less than two years they would see that matter put at rest. But, as the law now stood, he thought they were pretty safe in feeling that a bishop had no legal right to refuse a Nonconformist minister officiating in a consecrated mortuary chapel. He believed—as Mr. Osborne Morgan remarked on one occasion when this question was brought forward—that the ground carried the buildings that were on the ground, and that, whatsoever were the privileges belonging to Nonconformists in reference to the ground, the same privileges would be theirs in reference to the buildings that stood on it, and though he (the speaker) granted that the Act did not, in so many words, state that, still he thought common sense and logic seemed to say as much. (Hear, hear.) If they were to come to the decision that day they would rescind that resolution, and when they should satisfy themselves that one chapel was sufficient, they would then have to carry the matter to the Vestry, and he anticipated no difficulty there. And if that Board was agreed and the Vestry agreed, he was morally certain, and he thought they might all join in that, that the Home Secretary would not stand in the way. Now, what would be the advantage of all this? They would be instrumental in doing away with that which would be a serious blot on the Christian union of the nation.

The resolution was seconded by Dr. Tanner, who described himself as a staunch member of the Church of England from his birth. General Shute, C.B. deprecated the erection of chapels at all, and suggested the construction of movable mortuary shelters which might be wheeled to the graveside as occasion required. He, as a Churchman, also thought consecration of an individual grave as required, as was the custom of the Roman Catholics, preferable to the existing practice of the Church of England. Upon a division it was found that seventeen voted for Mr. Olding's resolution and fourteen against it. Thereupon the Chairman said that the resolution not being carried by an absolute majority of the Board—it fell five short—and the succeeding resolution on the agenda being dependent on the condition of this being carried, it fell to the ground, and the business of the meeting was ended. The resolution referred to, and which also stood in Mr. Olding's name, was "That one chapel only be provided at the cemetery, such chapel to be consecrated." Mr. Nash gave notice that he would move at the next monthly meeting of the Board, "That it be an instruction to the Burial Board to take no further action *in re* cemetery chapels till after the Board meeting, to be held in November next."

Commenting on this discussion, the *Sussex Daily News* aptly quotes the Herne Bay case, in which the Archbishop wrote:—"The Archbishop of Canterbury is advised that the Burial Acts do not require that the chapel to be built upon the land appropriated for a burial-ground under the Acts shall be consecrated. The chapel might be so placed as to be contiguous to the ground consecrated without actually standing on it. The Archbishop, as at present advised, is prepared to act on this opinion." On this the Board resolved to erect one chapel only on the unconsecrated ground for the use of all parties, and the Vestry confirmed this decision. What has been done there can and ought to be done at Hove, and in the case of all new cemeteries.

THE INTERMENT OF NON-PARISHIONERS.

The *Western Daily Press* (October 5) reports a case in which another clergyman has claimed to officiate at a funeral on the plea that the deceased was a non-parishioner. The family of Mr. John Cole are members of the Stapleton-road Congregational Church, and it was an express wish of the daughter, who died on the 25th ult, that her pastor, the Rev. W. H. Jellie, should bury her. But the family possessed a private vault in St. Mark's graveyard, Easton, and the father, without a thought of other things except his sad loss, arranged for the funeral, leaving it to be conducted by the vicar or his curate. Not unnaturally, the Rev. W. H. Jellie wished to avail himself of the right conceded to Nonconformists by the recently enacted Burial Laws, and especially so as it was a dying wish of Miss Cole that he should officiate at her funeral. In this arrangement the family readily concurred. Accordingly, the son carried verbal notice to the vicar on the evening of Wednesday last, but did not see the Rev. T. H. Barnett, owing, we believe to his absence from home. On Thursday morning early the due and formal "notice of burial" was sent to the vicar, stating that a funeral service other than that authorised by the Established Church of England would be conducted. The time for the funeral had been previously fixed—Friday, at 3.30 p.m. It was known when this notice was forwarded that the vicar could demand under the "Burials Amendment Act, 1880," at least 48 hours' notice of such a funeral; but the Rev. W. H. Jellie sent a request to the vicar that he would concede in this case, if possible, to the convenience of the family, taking into consideration the time given by verbal notice sent the evening before. On Friday morning, the Rev. T. H. Barnett sent a letter to the father, Mr. Cole, stating that he must delay the funeral until Saturday, at 11 a.m., if he held by the arrangement for a Nonconformist Burial Service, as he was in some doubt as to the law in this case, and he should claim the time which the new Burials Act allowed in order to secure legal counsel. But if the family agreed to his conducting the funeral it might be at the hour already fixed on Friday afternoon. The Rev. W. H. Jellie was at once communicated with by the family, and he had an interview with the Rev. T. H. Barnett. The points at law were in some respects uncertain in this case. The bereaved family and the deceased were not resident in St. Mark's parish, and the Archbishop of Canterbury had expressed the decision that the new burials law gave no new rights to non-parishioners. On the other hand, the grave in St. Mark's churchyard was a private grave, and it was open to consideration whether this was not an effectual "set off" against the non-parishioner plea. Still, as the law was decisive that the incumbent or clergyman could demand the minimum notice in writing of forty-eight hours, and as that time could not be given without deferring the funeral and much inconveniencing the family, the Rev. W. H. Jellie urged that the service should be conducted by the Rev. T. H. Barnett, and that after the Church of England service was concluded he should follow with an extempore prayer. Mr. Barnett rather objected to this, as it would superadd a service to the service prescribed by law; and suggested that Mr. Jellie should give an address by the grave after the service was finished. A considerable number of persons, mainly members of Stapleton-road Church, assembled at the hour on Friday afternoon. The coffin was received by both the Revs. T. H. Barnett and W. H. Jellie; and they together—Mr. Barnett asking Mr. Jellie to accompany him—went into the aisle of St Mark's Church, into which the coffin was carried, the friends following and occupying the seats in the church. The clergyman and Nonconformist minister stood side by side while the service was read by Mr. Barnett; Mr. Jellie standing in silence. Mr. Barnett read with solemnity the Scriptures appointed; after which the body was carried from the church to the grave, where the vicar concluded the remainder of the burial service, Mr. Jellie again standing by his side. This ended, Mr. Barnett gave place, and Mr. Jellie addressed the friends, explaining in few words that some legal difficulties interfered with his conducting the funeral service.

On Sunday, September 26th, Margaret, the wife of Mr. George Forester, cooper, of Stainburn, near Workington, died, and with a view to carry out his own, as well as his wife's wish, preparations were made by the husband for her burial at Walton parish church, at which both the parties had been christened and married, and close to which they were born, and where the parent of each still resides. The vicar (the Rev. Edward Hawkins) gave the requisite consent to the performance of the funeral, but when it transpired that Mr. Forester wished to inter his wife under the provisions of the new Burials Act, and to get the Rev. W. Saul Primitive Methodist minister, of Carlisle, to perform the service, the vicar objected, and forwarded to Mr. Saul a letter, in which he drew attention to the fact that the provisions of the Burials Act did not extend to non-parishioners. Mr. Saul offered, if the family desired, to enter the churchyard and perform the ceremony, and thereby risk the consequences; but the expedient adopted was that a deputation should wait on and request the vicar to allow a silent interment, as the family and friends were resolved to perform their own service, and to avoid extremes they would take the Church or first portion of the service in the chapel close by, and the grave-side or concluding part at the outside of the churchyard gates. The vicar replied that either the gates should be fastened and the body excluded altogether, or he would perform his own ceremony. On the return of the deputation from the Vicarage the funeral *cortège* had arrived at the entrance of the village, and accordingly directions were given to proceed to the Primitive Methodist chapel. There the first portion of the service was performed, and an address given by Mr. Saul, the remainder of the service being performed outside the churchyard gates. One of the friends then intimated that as far as they were concerned the proceedings were at an end, and the mourners might go away or attend the service in the church as they pleased. The great majority followed the corpse, and the vicar read the Church service in the usual way. The vicar offered Mr. Saul permission to make an address at the grave side, but Mr. Saul declined.

Rev. C. Packer, vicar of St. Marks, Longwood, raised a similar objection to the interment by a Nonconformist minister, of the remains of Miss Rachel Hepworth. The house which she had occupied is in the parish of St. Stephen, Lindley, but on the extreme verge of the parish, where it joins the parish of St. Mark's, Longwood. Miss Hepworth lost a brother a few months ago, and he was interred in a brick grave in St. Mark's churchyard, and in the grave there was ample room for further interments. Before her death, Miss Hepworth expressed her desire to be buried in the same grave as her brother, and as she was a Baptist (having been a member of the church at Bath-buildings, Huddersfield, for many years) she also wished to have the service at the grave performed by the Rev. E. T. Scammell, the pastor of the Baptist Church at Huddersfield. In consequence of the objection Mr. Scammell conducted a service at the late residence of the deceased, and joined the procession to the gate of the churchyard, then leaving. Mr. Packer conducted the service at the grave.

A correspondent, who tells us of a new cemetery erecting in his neighbourhood, says that many of the burials will be those of persons living in the adjacent parish, and that they will have to pay double fees. He adds: "I don't envy the clergy their feelings as they pocket the fees for doing nothing. Some of the plainspoken men among us, not holding them in much esteem, are already making very free remarks about it."

State Grants to Churches.—Some clergymen are perversely disingenuous in their statements concerning what the State has done for the Church of England. At one church in the parish last Sunday reference was made to the munificent liberality of Mrs. F. E. Rawson, in building and endowing a church at Thorpe. A statement was added from which the only inference that could be drawn was that Churchmen alone have in like manner built, maintained, and endowed the churches, the impression that the State has done anything being a "popular error." Three-fourths of that very congregation were Nonconformists, and there was a collection for church expenses, so that Churchmen, at all events, have hardly a monopoly in meeting the expenses in that particular case. But why should the truth be ignored? The Church has been liberally helped by the State. Take, as an example, building churches and repairs. Why, it was only in 1868 that the compulsory Church-rate, enacted by the State, was abolished. This was an impost so hateful, even to Churchmen, that the experiments of a voluntary rate have been few. Under the Church-rate persons of every religion and of none had to contribute to the repairs of churches, whether they liked it or not. Then as to churches, see what has been done this century under Acts of Parliament. By the way, State Churchmen are very fond of demanding the Act of Parliament and the estimate in which a single penny was given to the Church. By the act of 1818 (58 Geo. III., cap. 45), the Act of 1825, and others, more than a million and a half of public money was spent in building churches up to the middle of the century. The exact amount of these direct grants from the State was £1,663,429. Now there were last year 487 churches in the diocese of Ripon. These grants by the State would have built all of them, allowing an average grant of nearly £3,500 for each. Yet we are told almost daily by clergymen that the State has not given a penny to the Church, that the money was given by pious Churchmen, and so on and so on. There is one thing quite certain, that no more direct grants of public money will be made to this or any denomination, for the simple reason that no Government dare propose anything so unfair and unjust; and it is not at all improbable that before many years are gone, indirect grants, namely, tithe-rent charges and the like, will give the Government more than three million sterling to dispose of in the education of the whole people, instead of it being squandered in finding fat livings for the ministers of one church, and that the richest.—*Halifax Courier.*

The Belgian Clergy and the Education Law.—The *Pall Mall Gazette* Brussels correspondent writes:—The Parliamentary inquiry into the state of elementary education in Belgium has commenced at Gedinne, in the province of Namur. At the first sitting witnesses were examined who stated that the Catholic clergy, in order to prevent people from sending their children to the communal schools, have refused first communion and the Sacraments to the dying, divided the children in Church into two classes, expelled boys destined to become schoolmasters from the catechism-class, and in their sermons told women that it was their duty to leave their husbands if the latter supported the public schools or in any way disobeyed the clergy.

The Jesuits in Italy.—The Minister of Grace and Justice has addressed a circular to the Procurators-General throughout the kingdom, enjoining the strict enforcement of all existing laws against the Jesuits. An instalment of the measures that may be expected was furnished on Sunday by an intimation to quit within five days made to the Jesuits at Villa San Girolamo, near Loretto. The Jesuits replied that they would yield only to force.

BAPTIST UNION AUTUMNAL MEETINGS.

MISSIONARY DESIGNATION SERVICE.

A Missionary Designation and Farewell Service was held (in connection with the autumnal gathering of the Baptist Union) on Monday evening in the Metropolitan Tabernacle. There was a large gathering. The chair was taken by Mr. J. Tritton, the Treasurer of the society, who, after devotional exercises, delivered an introductory address, in which he expressed his regret at the absence of Mr: Spurgeon through illness.

Mr. Alfred Henry Baynes, Secretary of the Society, said: The first two brethren I have the pleasure to introduce to you this evening are Mr. Benjamin Evans and Mr. T. H. Barnett, who have recently been accepted by our committee for mission work in India, and who go out for the usual probationary term of two years, during which time it is earnestly hoped they will find themselves able to endure a tropical climate and acquire one of the vernaculars of the country. Special interest attaches to both these brethren. Mr. Evans, a Welshman, will add one more to the goodly band of devoted men from the Principality who, in the history of our missions, have been amongst the most earnest and successful of our missionaries. At the age of fourteen he was baptized in Narbeth, and from that date down to the time of his entering Haverfordwest College, he devoted himself with remarkable success to village preaching and Sunday-school teaching, all the while cherishing in his heart a growing desire for mission work in the regions beyond. After an earnest, devout, and successful course at Haverfordwest, in 1877 he entered the Bristol Baptist College, with a view to still further preparation for Christian work. Having completed his course at Bristol College to the entire satisfaction of the president and tutors, Mr. Evans, in accordance with the warmly-cherished desire of his boyhood, and the deepening resolve of his after-years, offered himself to the Missionary Society for work in India, and was cordially and thankfully accepted. He is designated by the Committee to Monghyr—a place dear to all who love the traditions of our mission, and rich in memories of the devotion, self-sacrifice, and toils of some of the noblest missionaries that India has ever seen. There he will be associated with his namesake—the Rev. Thomas Evans—who for a long time past has been working on single-handed, and who is now perilously near breaking down in health through over toil and strain. Mr. Barnett is a native of Frome, Somerset, where he was baptized in the year 1869. Educated specially as a reporter, Mr. Barnett has devoted much of his time to literary and press work, in which he has had considerable experience and marked success. With a view to still further improving himself, he spent some time in Rhode Island, where, in connection with the church under the pastorate of the Rev. Dr. Bixby, he devoted himself with untiring devotion to Christian work, upon which he was privileged to see a large measure of blessing. While there he was invited to become a missionary in connection with the American Baptist Board, and urged strongly by his pastor to accept the invitation. This offer, however, Mr. Barnett declined, thinking himself not adequately equipped for such a responsible and noble work. He, therefore, returned to England in 1877, and entered Rowdon College with the fixed determination to give himself to the missionary enterprise at the close of his course, and so fulfil the one great desire of his life, which he has ever kept steadily before himself, taking the message of life and light to those who are sitting in darkness and in the shadow of death. Mr. Barnett is designated to Bengal, and will most probably be stationed in Barisal, during his probationary course, a district made memorable by the consecrated toils of John Chamberlain, Page, John Sale, Robert Ellis, and many others, some of whom have fallen asleep. May the mantle of these great and good men fall upon our brother, and a double portion of their burning zeal inspire and nerve his missionary course! (Applause.) Our much esteemed brother, the Rev. Hormazdji Pestonji, was born in Bombay and brought up as a Parsee, or Fire-worshipper. At the age of seventeen he went to Dr. Wilson's school to learn English. At nineteen he was converted, and soon after he was baptized by Dr. Wilson in Bombay. He then gave himself to the careful study of Hebrew, Greek, and theology in connection with the Free Church Presbyterian body, and subsequently at the age of 28 he was fully ordained by that body as one of their approved ministers. For nine years he was superintendent of the Gujrathi and Marathi schools in and around Bombay belonging to the Free Church, and was mainly responsible for the Gujrathi translation of the New Testament—a work he undertook at the earnest request of the British and Foreign Bible Society. Subsequently, aided by a small committee in Bombay, Mr. Pestonji translated into Guthraji the Old Testament also, and a large number of religious books and tracts besides. In 1862 Mr. Pestonji visited Europe, and yielded to an earnest request that he would become Professor of Gujrathi in University College, and of Gujrathi and Marathi in King's College, London. It was soon after this, while engaged in preaching in various parts of England and Ireland, and after repeated conferences with the Hon. and Rev. B. W. Noel, M.A., and long and prayerful consideration, that Mr. Pestonji adopted Scriptural views with regard to the ordinance of Christian baptism—(applause)—and was publicly baptized by immersion by Mr. Noel, in John-street Chapel, Bedford-row. Mr. Pestonji, in writing of this change, says:—"I was led to this by the controversy of the day, to which Mr. Spurgeon's famous sermon on Mark xvi. 16 ('He that believeth and is baptized shall be saved') gave rise, and which made me search the Scriptures diligently on the subject of baptism of believers, and not infants, and of immersion *versus* sprinkling." (Applause.) A few years after, Mr. Pestonji became a missionary of the Baptist Missionary Society, being designated to the city of Poona, in the Bombay Presidency, where, with his like-minded and devoted wife, he has laboured with consummate zeal for the past eight years. Called to England last year, by urgent family circumstances and greatly impaired health, our brother has ever since his arrival, with but brief intervals, devoted his time to visiting the churches in different parts of the country, with a view to deepen and increase their interest in the great missionary enterprise. On the eve of returning to their work in Poona, a heavy and mysterious trial has fallen upon them—one of their sons having been taken alarmingly ill with cerebral disorder, lying at this moment in a most critical condition, and so compelling them to postpone for a season—a *brief season*, let us earnestly pray—their departure from our shores for their native land. Very earnestly do the committee commend our friends to the prayerful sympathy of the churches in this time of their sore trial. Our esteemed brother, the Rev. William Etherington, began his missionary career in 1863, spending the first two years of it in Meerut and Delhi, in the north-west provinces of India, and mainly devoting himself to the acquisition of the Urdu language; subsequently he removed to the city of Agra, where he resided some three years, giving himself to work and study in Urdu, and learning also the Hindi language. While at Agra Mr. Etherington constantly preached the glad tidings of the Gospel in both these languages, and in addition he undertook the charge of the Native Boys' and Girls' Orphanage, left to our Mission by the well-known and generous Major-General Wheeler. On the removal, for a time, of Mr. John Parsons from Benares to Monghyr, with a view to the revision of the Hindi New Testament, Mr. Etherington was temporarily stationed at Benares. Mr. Parsons, however, being taken away by death shortly afterwards, Mr. Etherington was confirmed in his appointment to Benares, and in that sacred and important city he has laboured for many years past, only leaving it for a change to England. Mr. Etherington has given great attention to the Hindi language. He has written a Hindi Grammar that is very highly esteemed, and used by the Government of India in their colleges and schools, and has prepared several other books in the same tongue, which have proved of great service to students, both native and European. Nor should it be forgotten that out of the proceeds of the sale of these works our brother has, in a most quiet and unostentatious manner, largely contributed to the funds of the society. (Applause.) For some two or three years past Mr. Etherington has been engaged upon a Hindi translation of Dr. Wenger's Bengali Commentary on the New Testament, and has reached as far as the Gospel of St. Luke in this important undertaking. During his sojourn in England, Mr. Etherington has been devoting himself with unremitting earnestness to a course of study at the University of Cambridge, with a view to a still further mastery of Oriental language and literature, and so the better fit himself for resuming the great work to which he has consecrated his life. No reference to Mr. Etherington would be complete without mention of the singularly valuable and devoted services of his earnest and gifted wife. (Applause.) Surely many here to-night can bear glad testimony—(applause)—to the force of her touching and stirring appeals on behalf of our sisters, the women of India; and in connection with Zenana Mission Work, the name of Mrs. Etherington will, I am confident, long live in the hearts and sympathy of numbers in this country who have listened to her living, loving words, as she has pleaded eloquently and passionately on behalf of the imprisoned dwellers in the Zenanas of the East. Our devoted brother, the Rev. J. D. Bate, reached India at the close of the year 1866, and, for the first few months of his missionary career, resided with Mr. Hobbs in the district of Jessore, in Bengal. On the removal from Barisal of Mr. Page, Mr. Bate, on the advice of the Executive Committee in Calcutta, exchanged Jessore for Backergunge, in association with our beloved and departed brother the Rev. Robert Ellis. After about two years of most earnest and active labour in this district—so rich in association with names of men dear to all of us, many of whom are now at rest, but whose works follow them—Mr. Bate, in consequence of failure of health, removed from Bengal to the North-west Provinces, and settled in the important city of Allahabad, where, for more than ten years, in company with his devoted wife, he has been constantly engaged in vernacular work, not confining himself to work in the city, but oftentimes going far a field, preaching the glad news of the Gospel in the regions beyond. One of the most accurate and accomplished of Hindi scholars, Mr. Bate has compiled a Hindi dictionary, which ranks, by common consent, as a standard work of the first order, and is largely used by the Government of India in their numerous educational establishments. At present, and for some time past, Mr. Bate has been engaged on the revision of the Hindi Bible—a work of great responsibility and immense labour, and for which our honoured and gifted brother appears to be specially qualified. Both Mr. and Mrs. Bate have had a large share of the suffering, as well as of the bliss, which usually falls to the lot of those who labour in the kingdom and patience of the Saviour in a heathen land. There are four graves in India which tell a tale of aching hearts and blighted hopes, and now they leave behind them in this country those who are dearer to them than their lives, and who have hitherto made their home sunny and bright. But the Lord hath need of them, and for His sake they go forth once again. Thank God, they will not be forgotten; in many, many hearts the earnest pleading words of our brother on behalf of the great missionary enterprise will live and grow, and in cases not a few will spring up and bring forth fruit to the glory of God and the extension of His kingdom. Many of our churches that have been quickened into fuller missionary sympathy, and into intenser missionary interest by our brother's address, will bear them up in special supplication, and will often recall with thankful recollection the words that he has spoken and the appeals he has made. All these brethren go out with our warmest love, our fullest confidence, and our tenderest sympathy. They are the messengers of the churches and the glory of Christ; to *Him*, and to *His* grace, we now commend them, and in the words of the hymn we are about to sing, we pray—

"Spirit of Christ, Thy grace be given
To those who lead Thine Host, that they
With might may wield the sword of heaven,
And feel *Thee* on *their* weary way."

(Loud applause.)

Addresses were afterwards delivered by Revs. B. Evans, H. Pestonji, W. Etherington, J. D. Bate, and J. P. Chown.

Speaking of the conclusion of the above meeting, a correspondent says:—The last missionary to address the meeting was the Rev. J. D. Bate, who had commenced his labours in Jessore, whence, after a few months, he had removed to Backergunge, and thence to Allahabad, where, in company with his devoted wife, he had been engaged for more than ten years. He had compiled a Hindi dictionary, which was largely used by the Government of India in their numerous educational establishments, and had been for some time past engaged on a revision of the Hindi Bible. Mr. Bate made an earnest appeal for the sympathies and prayers of his hearers for the large and very interesting class in India called "Educated natives," dwelling on their fine intellectual capacities, and the importance of their being brought under the influence of vital Christianity. But Mr. Bate gave an altogether new and unexpected turn to the proceedings when, after premissing that it would probably be the last opportunity he would ever have of addressing such a representative gathering, he urged the importance of sending the right men to India, reminding his hearers that, whereas the only link that really bound her to England was that of the Gospel and Christian benevolence, the tribes of India were being held at the point of the bayonet; and, picturing the terrible consequences should they be driven by starvation to rise, he predicted that, in that event, it would be a rising, not merely of a section of the army, as in the mutiny of twenty-three years ago, but of the masses of the population. He went on to animadvert upon British rule in India as a mere matter of aggrandisement. Hereupon, dissentient cries became audible. The speaker, nevertheless, supported his statement by a reference to the opium traffic; and when he came to inquire, amid loud applause, mingled with some expressions of disapproval, who was to pay for the Afghan War, the chairman, who was evidently not much in sympathy with him, stopped him, on the plea that his time had expired, and he accordingly sat down. But there were immediate cries of "Finish!" whereupon he again rose, and, raising his plea that it was the last opportunity of the kind that he would have, he craved another minute or two that he might deliver himself of what he evidently felt to be a weighty responsibility. Rightly disregarding an exclamation that it was not a political meeting but a religious one, he repeated his inquiry as to the cost of the Afghan War, proving the utter inability of the Indian people to pay the forty millions in their present starving condition. Then, coming to the religious aspect of the question, he showed, however, since missions began, that religious and political aspects had been continually mixed up, as in the matter of slavery in Jamaica. He recalled the French Revolution, and other horrors enacted by starving nations, and after a mournful tribute to the services of Laurence, Wheeler, Outram, and Havelock, in the mutiny of 1857, which had strained our power to the utmost, asked what would happen in the event of a general rising of the people. This inquiry was received with loud applause, mingled, however, with cries of "Time," and during the confusion Mr. Baker resumed his seat.

The Chairman thereupon proposed to recall the meeting to the state of mind in which he thought it ought to be, and in which, when he consented to take the chair, he hoped it would be by singing a hymn, which was accordingly done, and the collection was made.

The Rev. J. P. Chown, who was to have addressed the missionaries in Mr. Spurgeon's absence, limited his own remarks, in view of the lateness of the hour, to a brief farewell. The commendatory prayer was then offered, in the absence of Rev. Dr. Culross, by the Rev. Mr. Edwards, of Torquay, and the benediction terminated the proceedings.

MISSIONARY CONFERENCE.

On Tuesday morning, the usual Missionary Conference, in connection with the meetings of the Baptist Union, was held at Bloomsbury Chapel, which was crowded by delegates and friends. The chair was taken by Mr. T. Coats, of Paisley. The Secretary mentioned that letters of apology had been received from Sir Henry Havelock-Allan, from Mr. Illingworth, from Mr. Gedge, of Scarborough; from Mr. Colman, of Norwich; from Sir Morton Peto; from the Hon. Robert Cust; and from a number of other gentlemen.

The Chairman, in a brief opening address, referred to the importance of the objects they had met to consider, especially the Zenana Mission.

Mr. Henry Bompas, Q C, was to have read the first paper on "Missionary Organisation in Church and School," but in consequence of being obliged to attend at the Election Commission for Knaresborough, he was not able to be present, and Mr. Baynes read it for him. A Christian Church, wrote Mr. Bompas, had two objects, first the edification of its own members; secondly, the spreading abroad the truth of Christ. He was not sure that all churches felt how truly this last was a purpose of their very existence. Among other means he suggested periodical missionary working-party meetings; and the urging by pastors upon young men to surrender their lives to the work. Juvenile auxiliaries and young men's associations were valuable as aids, and the supply of a monthly letter from a foreign missionary to Bible classes. In London and other cities and large towns missionary *soirées* might occasionally be held, to which only young men and women of social position should be invited, and at which a gentleman of high position should be the host. A particular class might thus be reached.

The Rev. Dr. Landels read a paper upon "Missionary Consecration: Are Present Contributions Adequate to the Work?" After emphatically urging the high aims of the mission movement, and remarking that no such society should be required to go round hat in hand for funds, nor be patronised by contributions as favours from its supporters, he quoted the income of the society as about £50,000 a year, an amount which, considered from one point of view, was respectable as coming from a comparatively small and poor denomination. Yet, however humiliating, it was also true that a penny a week and a shilling per quarter from the Church members would treble the existing income, and if those churches upon whom the present state of things chiefly reflected could be brought to ponder and pray over the matter they might soon have considerable improvement. He denounced the prevailing miserable stinginess as mere mockery of God. Apart altogether from methods, what was wanted to increase the funds was the awakening of an entirely new class of feeling. The primary want of missions was not money, but the spirit which gave it, and the Lord only accepted the former because it benefited His children in its gift. He did not agree with many of the plans suggested for aiding subscriptions, especially that of depending mainly upon the cultivation of Sunday-school children's gifts, for they were not by obtaining the pence of the little ones to save their own pounds. Methods avoiding self-sacrifice were to be set aside as coming from the devil. They rather wanted gifts such as would astonish the world. Let their rich men give them nothing rather than leave at their death a huge amount, weighing them down with its burden of responsibility in eternity. Business men having earned enough for themselves should not retire, but continue at work on behalf of the missionary cause. (Hear.) They wanted, in fine, a practice in harmony with their belief—the consecration of time, energies, property, all they had and all they were, for the great cause for which their Lord laid down His life. (Applause.) Let men of means come forward and offer, with a view to the immediate extension of operations to join others, and announce their purpose either entirely or in part annually to give sufficient money to maintain an additional missionary. This would be an example which must prove con-

tagious. In spite of this suggestion being considered audacious or impertinent, this would soon and must be done, for it was required to meet the new spheres laid open abroad in answer to prayer. These larger gifts would be forthcoming, if simply to prove that the givers were not hypocrites in view of their profession. They would have a higher style of giving before long, until the means of support were such as to enable them to use at once the offers of service which were coming, and would still be coming from earnest, well-qualified, God-ordained men in the fervour of their soul, crying, "Here am I, send me." (Applause.) A man who had only money was poor enough; greater treasures in the form of their noblest sons and most attractive daughters would be required. They might miss the delights of the world, but the sacrifice would not be regretted.

The Rev. E. Medley, B.A., of Nottingham, in opening the Conference upon the papers submitted, proposed the following resolution:—

That this Conference, composed of ministers and delegates of Baptist churches in Great Britain and Ireland, regarding the proclamation of the Gospel throughout the world as the great work of the Christian Church, while it feels thankful for what has been already done, and especially for the many instances of consecrated self-sacrifice which have occurred in connection with the Baptist Missionary Society, cannot but deeply regret that the efforts put forth by the churches generally are so utterly inadequate to the demands of the work, and hereby records its earnest desire and fervent prayer that a spirit of far more complete and thorough consecration may soon be manifested by all their members. It desires further to recognise the great advantages that would accrue from the establishment of closer relations between church organisation and mission work, and of more systematic efforts to induce all church members to individually contribute to the great missionary enterprise; and finally, this Conference hereby expresses its resolute determination to evoke by example, as well as by exhortation and precept, the larger liberality so urgently demanded alike by a true regard for the wants of the world and the devout recognition of the Saviour's claims.

He thought the practical consideration before them was how to enlarge the area from which their contributions came. From a commercial point of view the more rivulets supplied the stream the safer the society; and spiritually, the more hearts behind the gifts the better. He appealed especially to the Christian ministry as very much responsible for the present condition of the finances. On the side of practice and life their neglect of the work of foreign missions was the token of standing or falling churches. They needed such a true revival of a missionary prayer meeting as a monthly occasion for the special purpose. The executive of the society might help ministers by circulating large clear maps of the mission fields; brief and compendious accounts of the work such as a sensible man in half an hour could reproduce; and epitomised biographies of missionary heroes, like Phillips, of Jamaica, Saker, of the Cameroons, or Dr. Wenger, of Calcutta, all now deceased. (Applause.)

Mr. Edmund Mounsey, of Liverpool, seconded the resolution. He said the history of the society extended over eighty years. They needed organisation for collecting the small contributions. Many who would not promise a guinea a-year could give 1s. per week. One-third of the present total income came from children. He described in detail the plans adopted in Liverpool, where in eleven years a local auxiliary had collected £2,808.

Mr. James Harvey, of Hampstead, said there were something like 2,500 churches in the Baptist Union. Could not 100 of these supplement their present gifts by each giving £350 a-year to support an additional missionary? He appealed to the church officers to accomplish this object, promising himself to undertake the responsibility in regard to the church with which he was associated. Let the present meetings be memorable by what should be done in this direction.

Mr. Richard Carey, of Cardiff, dwelt upon the importance of systematic giving, and he hoped that all their churches had adopted the weekly offering plan. He felt that if some well-regulated plan were brought before the members of our churches at some convenient time, when the largest number are congregated together, the poorest would certainly say, "I can afford a farthing a week," or "I can afford a halfpenny a week;" and others would say "I can give a penny a week;" and if some should say they would give 1s. a quarter in addition, which is the Wesleyan plan, there was no objection to that. Others might say, "I can afford to give 3d. a week;" others, "I can afford 6d.;" others, again, "I can afford 1s.;" and perhaps some could go as far as he ventured to go, and give 5s. a week. They might think his own offer very small. Perhaps he did himself. But he hoped some scheme might be adopted by which all might help to support their great missionary enterprise.

Mr. J. Barran, M.P., for Leeds, commended the paper of Dr. Landels to the serious consideration of the churches. A high standard had been there taken, which was not, however, too high, and it had at least convicted him. Whilst called upon, as some of them were, to spend their thousands to uphold institutions social, political, and educational, he urged them not to forget the claims of Him who said, "Go ye into all the world, and preach the Gospel to every creature." He was prepared personally to give half the cost of regularly sustaining a missionary in addition to what he was already doing. (Applause.) The ministers should, he suggested, be more practical in the pulpits as to missions: then it would be needless to dog their people for subscriptions. Let the spirit of their Master be in the sermons, and let them not simply desire to show their ability on great theological questions. (Hear, hear.)

The Rev. G. Rouse, of Calcutta, advocated the delivery of missionary addresses on Sundays.—The Rev. J. Aldis, of Canterbury, spoke of missionary monthly literature.—Mr. Thompson, of Walworth, would send a copy of the paper read by Dr. Landels to every member of the congregation to which he belonged, and urged this plan upon others.—Mr. Daniel, of Birmingham, proposed an addition to the resolution, to the effect that the paper be distributed throughout the churches.—Mr. Coleman, of Bournemouth, followed in the same strain. There were men like Dr. Underhill thoroughly acquainted with the work from its very commencement, who knew almost all the literature connected with the work, and who could produce a handbook in a very interesting form to accompany the series of maps suggested.—The Rev. H. Varley, of Notting-hill, said that during his tour in Australia, it had been his privilege to help the funds of the China Inland Mission to the extent of £500, and he should be happy during the next year to give or get for the coming year £50 to help forward the work which was ever growing upon the hands of their society.—Mr. Derry, of Birmingham, mentioned the existence of maps and publications by the Religious Tract Society and Sunday School Union, such as would meet the requirements alluded to by preceding speakers. Also that books were provided as outline or suggestive lectures for information to the public upon missionary labours.—The Rev. D. L. Jones, of Liverpool, suggested that their County Associations should first appoint deputations to visit the churches, not to make collections, but simply to stir up a missionary spirit within them. As to the suggestion to have missionary meetings on Sundays they had arranged for the public missionary meeting next Sunday evening—(hear, hear)—hoping that the experiment will be a good one.

The resolution having been carried, Mr. Baynes, on behalf of the committee, pronounced that both the papers referred to should be published and circulated. He hoped to hear before their meetings closed, that brethren would undertake upon the lines laid down in Dr. Landels' pamphlet, to increase their contributions for new missionaries. What they wanted was new missionaries, further work; and he hoped many churches, if they could not take a whole missionary, would take the eighth of a missionary, or a part of one, and that they might have, as a result of their meetings in connection with the autumnal services in London, a large addition to their missionary staff.

The Rev. F. Trestrail closed the meeting with prayer.

PUBLIC MISSIONARY MEETING.

At Exeter Hall, on Tuesday evening, a crowded missionary meeting was held. Mr. J. Barran, M.P., presided, and was supported by Mr. Justice Lush, Dr. Underhill, Mr. A. H. Baynes, the Revs. F. B. Meyer, J. W. Ashworth (Plymouth), R. Glover (Bristol), George Gould (Norwich), W. Anderson (Reading), W. Barker (Hastings), J. Hunt Cooke, D. Jones, B.A., Dr. Angus (London), and many others.

The Chairman, after a congratulatory reference to the preceding meetings of the Conference, remarked that they would assuredly be of the most fruitful held in connection with the Baptist Missionary Society. He reviewed with expressions of gratitude the past remarkable work of the society. Carey when going to India was told he was an enthusiast, and such characters alone could be successful in the mission work. They had accomplished much in India. Eighty-seven years ago the country was sealed to Christian effort, but was now open, and by missionary influence a spirit of progress had been created which would have to be guided. There were men now in India educated and enlightened, but they were not becoming Christians. Money was wanted for the work; men were wanted; both could and must be had. Within the last year more money had been raised for the Baptist Missionary Society than had ever been raised in any one year previously during its existence. Still they fell far short of what could and ought to be done. They needed men fitted with the necessary qualifications for foreign work, and these would be given in answer to prayer. The Sunday-schools had done much for the cause in the past; they had raised one-third of the society's income; and through this channel much more could in the future be done. (Applause.)

After a stirring address from the Rev. J. R. Wood, of Upper Holloway, the Rev. Richard Glover, of Bristol, exhaustively dwelt upon the philosophy of the missionary cause, especially emphasizing the need of the Gospel by the heathen, and their progress through its influences. He wished the history of the Scriptures could be written by a devout Darwinian, because it seemed to him that in no field of observation would he find nobler or finer instances of the law of the survival of the fittest, than in the study of the creeds of men. (Hear.) Always that which was best to live and die by, the heart of man was opened to. By experience in the past they knew God would use all the activities put forth by Christian effort. He mentioned the lamentable fact that by all the philanthropic agencies of the last eighty years the total amount expended only equalled what was spent in England alone every three years upon drink. Mr. Glover concluded by saying: Is this work to languish in our hands? It is languishing to-day. I have in my pocket a list of twelve names in India and Ceylon, every one of which represents an actual vacancy. I mean that if we could send out twelve men to India to-day, every one of them would be needed to fill a vacant place before they could learn the language. I will not speak of the money. The crumbs that fall from the table are for the dogs, not for the Lord of Glory. I hope that all of us will give nothing, or else that which it costs us something to part with. It is the pierced hand into which we put it. When the Church at home shakes off the dust of her ignoble indolence and puts on her beautiful garments of faith and mercy and love and labour—when we begin to be workers together with Him that makes all things new—then swifter than we dare to think old things will pass away, all things will become new, and a regenerate world will return the smile of the Redeeming Saviour. (Applause.)

Rev. James Wall (missionary from Rome) said he desired to call their attention simply to two phases of their work in that country. Italy divided itself into two classes—those who belonged to the nation and those still attached to the creed of the Vatican; and the missionaries had to direct their operations diversely according to the class among whom they happened to find themselves. After referring to the change which had come over the land since the temporal power had been taken away from the Papacy, he said the first of the two classes upon whom they were trying to bring the Gospel to bear was those who were excommunicated because of their liberal and patriotic sentiments. In Italy all those who went with the king, together with constitutional law, were under the excommunication of the Pope. There was no priest in the army or in the university; there was no priest in the schools of Rome recognised by the Government; they never heard of the king or queen going to Mass officially. They might have a priest in their own palace; but the rupture between the Quirinal and the Vatican was complete and utter—(applause)—and at the present time there were no signs whatever of anything like reconciliation. They often heard these Italian patriots passed off as atheists and sceptics, and men from whom nothing was to be hoped—at least,' a certain class of religious papers, would try to create that impression. His own impression of those men had been altogether different. He believed that Liberal Italy in the moment of its enthusiasm and deadly hatred against Popery made an almost superhuman effort to be atheistic. That effort was a failure; and the national conscience felt that some religion must be sought for. Italians had a profound belief in the existence of God, in the immortality of the soul, and in a future punishment and reward. It was at that point the Gospel touched them; and the only mode of meeting them was with the Word of God. When he first went to Italy he devoted himself much to the dissemination of the Word of God, and for a variety of reasons. In the first place, because wherever it was distributed it brought him face to face with the priests of the parish. (Laughter.) The priest always appeared before the population as the enemy of God's Word. But the population did not go with him, for when they saw the Word of God burnt in the streets by them, a storm of indignation generally set in against the priests, and they said that the men who burnt the Word of God could not be the friends of God. He noticed that where the Scriptures had been burnt in a number of places, like the phœnix from the ashes, a little company of witnesses to Christ would immediately arise, and many of their meetings owed their origin to the fact that the priest allowed himself to appear as the enemy and persecutor of the Bible. On his first entrance into Rome, long before the Italians had taken possession of the city, he managed to take some copies of the Gospel, concealed in the lining of his carpet bag, and distributed them to the people. Finding that they were in Rome, and that possibly political changes might come about, he thought it his duty to distribute largely and widely the seed of life among the populations in the city, and in the surrounding towns and villages. In one week he sold 800 copies of the New Testament, and shortly after that an American gentleman provided means for issuing 10,000 copies of the first edition of the New Testament published in Rome, and those copies were printed within sight of the Vatican. (Applause.) The Testaments were soon sold, and the want was felt to be greater than ever. An English gentleman in Rome, seeing the work, and being satisfied and thankful to God for it offered to print an edition of 50,000 copies, and of that edition they had sold almost 30,000 copies in various parts of Italy. (Applause.) Since he had been in Rome he had seen thousands of persons coming to listen to the Word of God, of whom many had believed, and of those who had believed, he himself had had the privilege of baptizing more than 300 Roman artizans. (Applause.) Of these converted Romans, ten had gone forth from their midst as preachers of the Gospel—(applause)—and three were at present in Rome preaching the Gospel to their fellow-citizens. When the present Queen of Italy came to Rome as Princess of Piedmont she came as an excommunicated person, and a priest who ventured to give her the Sacrament was sent into retreat. After fifteen days penance he was allowed to come out of prison; but the King knighted him. (Applause.) That priest, one day walking down the street, and seeing a notice to the effect that the Gospel was preached in a certain place, came up into his (Mr. Wall's) room. They had many conversations together, and the result was that he left the Romish Church and was baptized. Being cited before the Inquisition which had functions in Rome, although without ability to execute its decrees, he appeared and made his protest, denouncing the Catholic system as an imposture. That protest was published and circulated throughout the city, and the result was that Senor Grassi—(applause)—commenced to preach the Gospel. A chapel was built for him, in which he had ministered for some years. That was a fact that no one could refute—the case of a man who, from the high places of the clergy of Rome, voluntarily descended into the lowest places before the eyes of the population, and for years continued to serve in the Protestant Church with increasing blessing and success. After relating facts to prove what the Word of God was doing amongst the poorer people of Rome, Mr. Wall concluded by stating that the missionaries were there not from any political motive, but simply to endeavour to bring the Romans back to themselves—to what they were in the early days, to what they were in the time of St. Paul's Epistles, and most of all to what Paul was when before Nero he felt that Christ was standing by his side. (Applause.)

The Rev. Mr. Glover pronounced the Benediction.

The proceedings then terminated.

THE BAPTIST UNION.

The first Session of the Baptist Union was held yesterday morning at Bloomsbury Chapel, when there was a very large attendance of pastors and delegates, the galleries also being well filled with visitors. The first half-hour was spent in devotional exercises, the Rev. J. T. Wigner presiding, and the Revs. J. W. Lance, J. Blomfield, and G. Gould engaging in prayer. At half-past ten the chair was taken by the Rev. F. Trestrail, President of the Union, supported by the Rev. H. Dowson, Vice-President, and the Revs. Geo. Gould, J. P. Chown, J. T. Wigner, and W. Sampson.

On the motion of the Rev. Geo. Gould, seconded by the Rev. J. T. Wigner, the following resolution was adopted and sent to the Rev. C. M. Birrell, who is seriously ill:—

The Baptist Union now in session send their love to their dear brother, C. M. Birrell, and assure him that as they have commended him to the God of all grace, so they desire that he may be sustained to the end, and have an abundant entrance into glory.

The President, having ascended the pulpit, called upon the Rev. S. W. Humphreys (Wellington), to act as minute secretary, and proceeded to deliver his address.

THE PRESIDENT'S ADDRESS.

After referring to the writers to whom he was indebted, he remarked that it was impossible for them to notice the temper of the present time without being struck with the tendency to catch at fine, new, and untried speculative ideas, and apply them at once to religious problems. The atheistic and materialistic ideas to which he referred were not new. They were simply old things in a new dress. Scientists had established imperishable claims to notoriety and renown. But when scientists from well-ascertained facts drew inferences, and framed hypotheses, which were contrary to the experience of mankind, and were alike destructive of the authority of revelation and morality, the quarrel began. Infidelity was a soil barren of those virtues which great events call forth, and which demand the surrender of the dearest interests and prospects of life, and often of life itself. The exclusion of a Supreme Being and His superintending Providence from the universe, robbed that universe of the idea of perfect excellence. When the knowledge of God was lost to the world, all just idea of morals vanished with it. The deities worshipped by the Pagans were the creatures of their own corrupt imagination. But in

the worship of the Jews there was no room for the play of a corrupt imagination, because a pure and holy God was revealed unto them. Banish God from the universe, and humility, again, could not exist. Infidelity was also chargeable with a tendency to cruelty. If the mind had no power of free decision, all sense of responsibility was deadened. Now, whenever Christianity has had any hold of the public mind, at any time, and in any place, it has invariably made men more pitiful and tender. By thrusting physical force into the region of metaphysics and morals, these philosophers would fain drive us on to necessity and fate, annihilate our responsibility, and destroy the distinction between efficient and final causes. The natural sense and feeling of a virtuous mind, and our own consciousness, were safer guides than the speculations and reasonings of modern philosophers. With education so rapidly extending its influence among the masses of the people, and giving so strong an impulse to the spirit of inquiry, they could not but be deeply concerned for the welfare of the rising generation. Let them be taught that Christianity not only strengthens and sustains the powers of body and mind, but lays the foundations of present peace and future success. There was in all animated existences a notion of a power outside and beyond them to which an appeal might be made. The young of animals and of man relied on the parents' power to nourish and defend them; and this notion was found in every form of religion. To the force behind nature, as Dr. Carpenter called it—or, in other words, to Him who is God over all—they directed their prayer. Infidelity, moreover, degraded human nature. To the materialist the highest philosophy was summed up in the words, "Let us eat and drink, for to-morrow we die!" The best answer to the false teachings of the day was the manly, bold, and loving utterance of the truths which gather around the person, the work, and the death of Christ, and a holy life on the part of church members. There were many theological truths into which the sceptical spirit had penetrated. For example, it was boldly stated that the Bible should be treated as any other book. But, though to the sceptic and the believer the *text* might be the same, the Bible could not be the same to those who approached it from the opposite points of the natural and supernatural. Another example was found in the statement that Christianity was not a creed but a life. Practically, this maxim denied the necessity of a devout belief in the cardinal verities of the Gospel, and made mere human conduct the foundation of the hope of a future life of blessedness. Another example was to be found in the doctrine, as at present expounded, of the Fatherhood of God. After pointing out what he conceived to be the Scriptural doctrine of the Divine Fatherhood, Mr. Trestrail continued—If all men were God's children, and He loved all alike, what need was there of repentance for sin, or a change of heart? It was impossible also to pass on without some notice of the opinion that the sufferings and death of Christ were not substitutionary, but simply a grand and unique example of self-righteousness. The principle of substitution underlay all the sacrifices of patriarchal times, and of the Mosaic economy; and when grasped by devout minds in previous dispensations their pardon and justification were placed on the same ground as that of those who trust in Christ. St. Paul, although a noble example of self-sacrifice, abandoned, as utterly worthless, all that a man might boast of as a ground of acceptance before a righteous God, and expressed a humble reliance on the redemptive work of Christ. For his part, he did not see why, if this doctrine were true, they might not preach the self-sacrifice of the apostles, of martyrs, confessors, and the missionaries of their own day, to induce sinners to repent and to turn to God. Their own joy and peace in believing, their hope of everlasting blessedness, and the deepest feeling of every Christian man and woman on the face of the whole earth, testified to the truth that Christ died the just for the unjust, that He might bring them to God.

The address, which occupied an hour in its delivery, was attentively listened to, and at many points elicited cordial cheers from the assembly. The President having resumed the chair, said that if any friends had notices of motion they must be sent up in writing.

The Rev. W. SAMPSON said that by the fourth rule of the constitution of the British and Irish Home Mission the members of the Baptist Union had to elect thirty-two members of the committee, which consisted of forty-eight members. The Union Committee had nominated thirty-two gentlemen (whose names were read), and he now proposed that they should be elected, and they would then themselves elect the remaining sixteen members.

The Rev. H. DOWSON seconded the resolution.

The Rev. W. BARKER inquired when the committee was nominated, and Mr. SAMPSON replied on the 30th of November last. The resolution was adopted, and the Rev. W. Sampson asked the thirty-two gentlemen to meet at the close of the meeting to elect the remaining sixteen members.

The Rev. J. LEWIS (Worcester) inquired if that resolution set aside the right of associations to send a representative?

The Rev. W. SAMPSON: No, not if the association has paid its subscription.

HOME MISSION WORK.

The Rev. W. SAMPSON then ascended the pulpit, and read a paper on "Union Funds and Home Missions." There were in existence certain funds in connection with the Baptist Union—the Annuity Fund, the Augmentation Fund, the Evangelistic Fund, and the British and Irish Baptist Home Mission. All these funds naturally had a missionary element, for they helped ministers to do their work better, and everyone who helped those funds might know that he was aiding home missionary work thereby. Much might be said about those funds if time permitted. Since he had been secretary he had felt the claims and need of those missions more than he had ever done before, and he found that a general desire existed that more mission work should be done. Could a more appropriate time be found to bring before their churches the claims of home mission than the present, when 950 delegates of those churches were assembled in the metropolis? He trusted that one result of their gatherings would be that home mission work would be taken up and prosecuted as it never had been done before. The speaker then urged the duty of the churches to undertake home mission work as well as foreign, and desired that the same spirit of consecration and interest might inspire them on its behalf. Every argument in favour of foreign mission work could be used in favour of home missionary work. The world was the field, but the spot where they were placed was the centre from which they were to radiate out to the circumference. He pleaded with them for their brethren, their kinsmen according to the flesh, and the greatest optimist could not say that there was not need for the work at home. To what extent were their churches doing that work? That was a question almost impossible to answer. The work the churches were already doing must not be ignored. Most churches had stations of their own, and many united with town churches and did special works of some kind. It was not so difficult to answer what they were doing through the agency of the British and Irish Home Mission, for that was only a question of figures. The total income of the society for eighteen months, was only £6,979, and the whole of that did not come from the churches, but was in part made up by legacies and rents, and a part of it was returned to the churches with a percentage on the amount sent. So that the total contributions of the churches for home mission work in connection with the society was under £4,000 during eighteen months. That raised the very grave question, Why that little support of the society? Was it through distrust of its executive? If so they could elect others. Was it through distrust of its officers? If so he would say the same of them—get rid of them; for no man's interest could be allowed to stand in the way of that work. No man could disapprove of the object of the society. Did they disapprove of the way it was carrying out its object? In some cases the society had been the means of starting new churches, and helping them until they were able to support themselves; but in most cases it aided churches that could not exist without such aid. In other cases it was doing direct mission work, for each church was assumed to be a centre of light and influence. As to the working expenses of the society, they were heavy, but he did not see how they could be less. They had only half a secretary—at least they only paid for half—(laughter)—and a deputation agent, and that was all they had to pay. There was a way of reducing the ratio of expenses, and that was by increasing the income. They met with the reply that the churches could do their own mission work. How should they meet that objection? He would say to those who were doing the work, all honour to them, and might God bless them in doing it; no doubt they could do it better than any society; but those things ought they to do, and not leave the others undone. From outside places throughout their native land was heard the cry, "Come over and help us." And would they comfort themselves with the thought, "Am I my brother's keeper?" In the Baptist Handbook would be found a list of towns where no Baptist church existed. He did not advocate that that society should be a Baptist propaganda, for they must remember that Christ sent them, not to baptize, but to preach the Gospel, and their theory was, first a Christian and then a Baptist. (Cheers.) They knew of the spiritual destitution existing, and deplored it, and the question was, Would they not do something to remove it? And that was the position they took up when they said, "We are doing home mission work ourselves, and cannot do more." What would become of those places in their poverty, and with class influence arrayed against them? Those churches could scarcely exist, and it was absolutely needful to unite to help them by some central agency. He trusted that society might be made the honoured instrument used by God for that purpose; and from what he had seen of it he thought the society was an instrument by which they could accomplish the work. He prayed that that autumnal meeting might be the inauguration of a new movement, and any resolve they came to must exercise a mighty influence on the future. The first thing they had to do was to recognise their duty. It was the work of the churches to evangelise England. Would they resolve that morning to do it? Let them join hand in hand and say that work shall be done, and take steps to carry it out. Pastors could help by sending the name of one person in each church who would collect for the society, and where that had been done increased subscriptions had resulted. The present position of the society was one that called for the serious consideration of the members, and he looked with intense anxiety to the issue of those meetings. It had been said that Baptists had a great future before them, and they might make that a mere truism or a great truth, according to what they did in the present for the salvation of their brethren and the glory of Christ.

The Rev. J. JENKYN BROWN (Birmingham) moved the following resolution:—

That this meeting, assembled in London at the Autumnal Session of the Baptist Union, places upon record its conviction that home mission work is a duty devolved upon the churches by their Divine Lord; it rejoices that in so many various ways the churches are doing so much real work in this direction. The claims and needs of many portions of our country are so great, that they call loudly upon the churches for increased and united effort. This assembly regrets the small support given to the society, and earnestly urges upon the churches the need of increased support, and solemnly pledges itself to do all in its power to aid this society.

The resolution was substantially a reflection of the paper read, and was simply put as a peg upon which the conference might hang whatsoever it chose. The society was now their own, and they were responsible for its support, and it would be what they pleased to make it. He believed there never was a better time for evangelising their country than the present. There was a moving of public opinion and inquiry now which had not existed in any recent period of their history, and if they, as a Baptist Union, sought to carry the Gospel to the remotest villages, as well as to the large towns, they would find persons ready to hear and receive it, as their own evangelists had told them. As Baptists they had special facilities for the work, as they were not hampered with any ecclesiastical traditions, but could go and reason with every man as a brother. They had no rite or ceremony for which they could not cite the Master's authority. If the duty of evangelising the country lay upon any one it was upon them. Let the pastors and delegates speak out their minds about the society, and, having spoken, gird themselves to the work as they had never done before.

The Rev. J. P. CHOWN seconded the resolution. Having been associated with the committee in their noble work, he could not refrain from giving expression to his feeling of sympathy for the society and earnest prayer for its stability and progress. He was quite aware of what was being done by their churches, but he felt they had in that society a centre by rallying around which they might utilise resources which would not be otherwise available, and so be a blessing to the country.

Mr. SMART (Hendon) asked where the direct agents of the society were drawn from, as he thought there were many laymen in the churches who might be sent by the society as their representatives, and there would then be a desire among the churches to support their own men, and a greater interest would be awakened.

Mr. BROWN (Twickenham) said in Ireland there were 250,000 persons ignorant of the English language, and asked if the society had any pastor or agent there who spoke Irish?

Rev. W. SAMPSON, in reply to Mr. Smart, said they drew their agents from wherever they could find them, and he should be glad to receive the name of any qualified person. They had no agent in Ireland expressly to speak in Irish, but two of their colporteurs could do so.

Mr. JAS. HARVEY said that two or three years ago he got the impression that they were starting a Baptist propaganda. He was a Baptist, and knew why he was one, but he was a Christian first, and then a Baptist. He thought they had been under a suspicion from outsiders that they were not sufficiently ready in rural districts to work with other agencies, but that they desired to force themselves in and create an additional agency, so that there should not be a town in England where there was not a Baptist chapel. He therefore withdrew his subscription from the society. But recently a new start had been made, and as soon as he found the action that Mr. Sampson was trying to inaugurate, he sent him his three years' subscription. He thought it was well they should have that society to help churches, and that the strong church should help the weak.

The Rev. Dr. LANDELS expressed his warm sympathy with Mr. Sampson in his zeal for home mission work, but thought that no comparison could be drawn between foreign missions and home missions, as he thought the former had an immeasurably larger claim upon them. But a very large amount of home mission work was being done, and there was no lack of interest in it. How was it, then, that that society lacked support? If the officers of the society would show the churches that they could do the work better than other agencies, they would get help. He desired to see it striking out in such a course as to excite the sympathies of the body, and the help would follow.

The Rev. C. WILLIAMS (Accrington) said they were all agreed as to the duty of home mission work and of its need. The question to be considered was, Was it worth the while of the Baptist denomination to do really worthy home mission work through the existing organisation? Should they concentrate their energy upon making British and Irish missions a really effective branch of their denominational enterprise? Mr. Sampson put the general question very clearly before them, but he did not touch the special difficulties with which they had to deal. What was the reason why the denomination did not rally to the support of the society? No doubt their associations did to a large extent block the way, for there was a general and deep conviction that the association could do the work better than the society. The Yorkshire Association had increased their amount for mission work from £240 in 1868 to considerably over £1,000. The work could be done better by the men upon the spot, for they understood the needs more clearly, and could bring more motives to bear upon it. Let it be taken for granted that the society had no intention of interfering with any association work whatever. But it was utterly impossible to proceed on the present lines. It was impossible for the society to help poor associations and not receive help from the richer associations. They were about to make a general canvass in Lancashire, and he should be glad to have it carried on by that society on the understanding that a part of what was collected should be for other places. Much depended upon the scale of giving. If they could persuade people to adopt a liberal scale of contributions it would tell upon the Church's work and the work of the denomination. He would suggest that that committee should address itself to all those associations, and try and enlist their sympathies, and for himself he would do all that one man could do. He would ask all the brethren to look at the question seriously, and as in the sight of God and in the presence of deep and crying spiritual need, and then it would not be any fault of theirs if the next report did not tell of great things done for Christ in connection with the Baptist Mission.

After a few remarks from Mr. J. P. BACON, Mr. DUNNETT, and Mr. OLNEY, the resolution was unanimously adopted.

BOARD OF EDUCATION.

The report of the Board of Education was then presented by Mr. J. P. BACON, who stated that the subscriptions had fallen off one-third, and that they were only able to elect four cases out of sixteen. The total receipts (including last year's balance) was £742 13s., and the balance in hand was all needed to pay the last quarter's accounts. The report was adopted, and the President then closed the meeting with prayer.

MR. SPURGEON'S NEW ORPHANAGE FOR GIRLS.

THE ceremony of laying the memorial stones of two of the houses belonging to Mr. Spurgeon's Girls' Orphanage at Stockwell—namely, the Reading House and the Liverpool House—took place on Monday afternoon. After singing and prayer, the Rev. James Spurgeon read the following letter from Mr. Charles Spurgeon, president of the institution:—

"TO THE MEMBERS OF THE BAPTIST UNION.

"As Chairman of the Stockwell Orphanage, I welcome you to the institution, deeply regretting that I cannot do this in person, in heartiest tones of brotherly love. We thank the brethren who will lay the stones, and the many generous friends whom they represent, and we thank all who will look on, and give us the benefit of their kind wishes. May the Orphanage grow rich in prayers to-day. There are 249 boys and 32 girls in residence at this hour, and when the new houses are complete our usual number will be 250 boys and 250 girls. This is a great family; and Unbelief inquires, 'Whence shall we find bread for this multitude?' but Faith sees a sure supply when she knows that thousands will be praying for it. I would rather have your prayers than a donation of £20,000, for something more than money is needed—health for the children, wisdom for the managers, patience for the teachers, grace for us all. Personally, I am recovering strength, but I am unable to leave the house. Pray excuse my infirmity, and continue your forbearance to this evening's service, from which I must be absent. God's blessing on the Reading House, and the Liverpool House, and on those other houses which record the zeal, the gratitude, and, in one case, the resignation of the donors. The Lord be with you all, and make the week of meetings a week of Sabbaths and a very Pentecost."

Mr. James Spurgeon mentioned that the row of houses would cost £11,089, of which there were £7,000 in hand and £3,000 promised.

The stone of the Reading House was laid by Mr. George Palmer, M.P., who expressed his pleasure that the town which he represented had now another point of reputation, another

laurel in its crown by being associated with this excellent institution.

It was mentioned that the Stockwell Orphanage had received from Reading town and district nine lads, who had cost the institution £1,350; a bazaar in Reading had realised £1,250, and Mr. Charlesworth's Service of Song £60.

Rev. H. Stowell Brown laid the stone of the Liverpool House. In his address, after expressing his satisfaction at the catholicity of the resolution, he said:—"There is another feature of this Orphanage that I very much like, and of which I had an opportunity of judging some months ago, when a number of the boys were down in Liverpool singing, and that is the Orphanage does not treat the children as workhouse children are treated, by putting them all into a uniform. (Hear, hear.) And a dismal uniform it generally is. (Laughter.) Oh, what clothing! what garments! how fearfully and wonderfully made! (Laughter.) See how the children of such orphanages and charity-schools are dressed. Poor little fellows of nine or ten, dressed exactly as their great-great-grandfathers were. (Laughter.) Boys of the nineteenth century in coats and hosen and hats, perhaps something like those that were worn by Shadrach, Meshach, and Abednego. (Laughter.) Girls going along the streets in Indian file or two abreast, with bonnets that make you suppose there is a procession of coal scuttles. (Laughter.) Well, there is no such old-fashioned nonsense as that here. (Hear, hear.) Children are not ticketed as charity children, they are not made to look ridiculous. (Hear, hear.) They are clothed after the manner of their own time. They are not obliged to think of their orphan condition every morning when they put their clothes on. (Hear, hear.) They are rather taught to forget it, and to feel that they are not looked at as objects of charity wherever they go. Then, again, I greatly like this division of the Orphanage into so many houses. It is not all one great barn-like, or park-like, or palace-like building, but there are so many of these houses, each of which has far more of a home look, and is likely to inspire more of the home feeling than one could expect in a huge edifice where a great number are gathered together. I think that it is far better for the health, both of body and mind, that this method of distribution should have been adopted." Mr. Brown concluded by presenting a contribution from Liverpool of 250 guineas.

Rev. J. Spurgeon mentioned that six boys from Liverpool had been sustained in the Orphanage at a cost of £900, and, besides personal collections, £408 had been raised on two special occasions in Liverpool towards its funds.

Rev. W. Brock, President of the London Baptist Association, delivered a fraternal address, and the proceedings were brought to a close with prayer by the Rev. T. Wigner.

FUNERAL OF REV. DR. WADDINGTON.

The funeral of the Rev. John Waddington, D.D., whose death we recorded in our last issue, took place at Brockley. The remains were interred in the same grave with those of his beloved wife, who preceded him to rest some nine years before. The Rev. P. J. Turquand, of Walworth, conducted a service at the residence of the deceased in Surrey-square. There were present, the Revs. Joseph and George Waddington (brothers of the deceased), and other members of the family and friends. The Rev. Dr. Clemance, of Camberwell-green Chapel, conducted the service at the cemetery, and delivered an address, of which the following is a brief outline:—"Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. It is even so, 'through our Lord Jesus Christ.' In Him and through Him alone can we speak of victory at the very moment when our hearts are aching under such losses as that we have now sustained. When the efforts of the busy brain and active pen of the once plodding worker are cut short by death, it is very difficult even from the standpoint of nature, to believe that the faith and hope and love and holy purpose, which once wrought through a physical frame, have shared its fate. We cannot think that aught so holy as love to Christ and loyalty to the right is at the mercy of that which is corruptible, and yet, if we have no more light than nature gives, how obscure, yea, how dark does all appear when we come and stand by the tomb even of the noblest and most diligent of the Church's workers for God. But in Christ the darkness flees. Life and immortality are brought to light. He said, 'If a man keep My saying, he shall never taste of death;' our brother is not dead. He has passed through what we call 'the dark valley,' but it was light, and the light is clear and cloudless round him now. It is not possible for us, even though our hearts ache under the sense of loss, to sorrow as if our brother had been cut off in life's early prime, apparently leaving his great work unaccomplished. He was spared to see three-score years and ten. His life was one of no ordinary toil. The powers of nature were becoming spent. And what could be more gracious and merciful than that the great Lord whom he delighted to serve should call the weary one to rest? There are no men for whom the Church has more reason to be thankful to God than for those whom He inspires, first with a deep conviction that such and such is their life work, and then with the resolve to undertake it and persevere in it at all costs. Such a one was our departed brother. He had been in the ministry some forty-seven years. But the work by which he left his chief mark, and by which he will be long remembered, is his great history of the development of Congregational principles, and of the growth of the Congregational body. Often will the student of Free Church life turn to his pages for information, for they will, they must, increase in value year by year. . . . . It is not long since he wrote, in allusion to the loss he had sustained and to the communion of spirit with departed ones with whom his researches brought him afresh into contact,—

"'They are all gone into the world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth cheer.'

His 'sad thoughts' are over now. He is 'lingering here' no longer. He has gone where endless researches may be pursued without weariness, and where the home breaks up no more. Our departed brother was a man of sterling integrity, and of strong, yea, almost stern, principle. He never sought to smooth or sweeten his own course by oiled or honeyed words. He never paltered with truth for the sake of winning a smile, nor would he swerve a hair's-breadth from what he believed to be right for the sake of any ease and comfort in the world. Often have his kindly words cheered the speaker when almost crushed with unexpected difficulties in a London pastorate; they seem fresh and living still. 'Go on, and fear not, and God will bring you out into the light!' We thank God for him, for what he was, for what he did; and as now we pay this last tribute of affection and respect to him, while laying in the tomb all of him that could die, we would breathe the prayer, 'Lord make us faithful, likewise, till our work is done.'"

NORTH WALES ENGLISH CONGREGATIONAL UNION.

During the past week the various county associations, associated together in the above Union, have held their half-yearly meetings as follows:—

Montgomeryshire.—On Friday, Sept. 24, a conference, attended by the pastors and delegates of the English Congregational Churches of Montgomeryshire, was held at Domgay. Mr. C. R. Jones, J.P. (Llanfyllin), presided, and there was a good attendance. During the sitting an interesting discussion took place on the Burials Act, and it was generally acknowledged that the Act was not fully understood, more especially in the rural districts, where its benefits should be most felt, and that difficulties would probably arise through failing to give the forty-eight hours notice, and that in the legal form required by the Act. Ultimately the resolutions quoted in last week's *Nonconformist and Independent* were unanimously adopted. The Rev. Thomas Hughes, late of Brecon College, was heartily welcomed to the county on his settlement as pastor of the Church at Llansantffraid. The Church at Sarney and its pastor (Rev. T. Jenkins) were congratulated on the extinction of their Church debt; and the Church at Domgay on the excellent manse secured for its pastor (Rev. D. H. Shankland). It was agreed for the next district meeting to be held at Welshpool, and arrangements were made for the annual assembly of the North Wales English Congregational Union to be held in March next at Newtown. Thanks were voted to the Domgay Church for the hospitable reception accorded the delegates, and at night the Rev. D. Burford Hooke (Mold) preached.

Merionethshire.—The English Congregational Association for Merionethshire held its half-yearly conference at Dolgelly, on Monday, September 27, the Rev. David Griffith, chairman of the district, presiding. Reports were handed in from each station; the starting of English services at Harlech was reported, and it was agreed to recommend the case to the annual assembly for pecuniary assistance. It was agreed, on the motion of Mr. J. C. Davies, of Dolgelly, seconded by Mr. A. Adams, of Barmouth, that the recommendation passed by the Mongomeryshire Union relative to the Burials Act be adopted in this district, and that the same be brought before the Welsh Congregational Association, so as to secure uniformity of action. The next conference is to be held at Corwen, in February. Subsequently the delegates were entertained to an excellent tea at the Temperance Hotel. Special services were held throughout Sunday and on Monday evening to commemorate the anniversary of the opening of the Dolgelly English Congregational Church, at which the Revs. J. C. Gallaway, M.A., of Birmingham; D. Burford Hooke, of Mold; and David Griffith, pastor, took part. There was a good attendance at all the meetings.

Denbighshire.—The English Congregational Union for Denbighshire held its quarterly conference on September 28 at Buckley. The Rev. J. H. Hughes, of Cefn Mawr, presided, and there was a good attendance. Very encouraging reports of the home missionary work of the Union were presented, after which the Revs. Elvet Lewis and H. C. Welsford were received as ministerial members of the Union, the former having been recently ordained to the pastorate at Buckley. Mr. George Young, of Wrexham, read an able paper on lay preaching, in which he advocated a larger and more efficient staff of lay preachers, if they were to meet the increasing wants of their village stations. These preachers should be under the supervision of the church to which they belonged, so that, their character being certified, they might preside at the commemoration of the Lord's Supper or administer the ordinance of baptism if required. The conference resolved to publish the paper, and requested each church in the district to give it special attention, with a view to adopting such of its suggestions as might be deemed advisable, and also to furnish the secretary with the names of the present preachers. After tea a public meeting was held, when the claims of the Congregational Home and Foreign Missions were advocated by Mr. John Rogers (who presided), the Revs. H. J. Haffer (Wrexham), J. H. Hughes, and others.

Carnarvonshire.—The half-yearly meeting of the Carnarvonshire District Union of English Congregational churches was held at Trefriw on Wednesday, September 29. The Rev. M. O. Evans presided, and there was a fair attendance of ministers and delegates from the various churches comprising the district. After attending to local business and other necessary matters, it was moved by the Rev. J. C. Bedolfe, F.S.Sc., of Bangor, and seconded by the Rev. T. Gasquoine, B.A., of Llandudno, "That this meeting expresses its satisfaction that the Burials Bill has become law, and thereby another step taken in the direction of religious liberty, and would urge on the churches connected with the Union to make use of the provisions of the Act in the burial of their friends. At the same time, it is of opinion that further measures are required to bring the burial laws of the country into complete harmony with the principles of national equality." A resolution was also passed expressive of satisfaction with the appointment of a commission to inquire into the educational needs of Wales, and the hope was stated that the churches generally would be prepared to give all needful information in regard to the several localities in which they may be placed.

Flintshire.—This district held its meeting on October 4th, at Greenfield, near Holywell. The Rev. D. B. Hooke, of Mold, chairman of the district, presided, and there was a good attendance. The discussion on "Lay Preaching" was continued from the last meeting at Flint, and it was agreed to suggest to the Assembly of the North Wales Union that in their future arrangements smaller churches should be grouped together under one pastor. The next meeting is to be held at Mostyn, when the Rev. Owen Thomas, B.A. (Holywell), is to read a paper on the best way of adapting the system of "Society Meetings," as carried on among the Welsh churches, to the English Churches also. After tea, the Rev. R. Wood Lloyd (Chester) delivered an able lecture to a large audience on "Rowland Hill."

LITERARY ANNOUNCEMENTS.

Messrs. Hodder and Stoughton's announcements include the following:—Rev. Professor Fairbairn's "Studies in the Life of Christ;" "Scientific Sophisms," by Rev. Dr. Wainwright; "The Two Miss Dawsons," by the author of "Christie Redfern's Troubles;" "The Province of Law in the Fall and Recovery of Man," by the Rev. John Cooper; "Our Daughters: their Lives Here and Hereafter," by Mrs. G. S. Reany; "The Coming Prince: the Last Great Monarch of Christendom," by R. Anderson, LL.D.; "Consecrated Women," by Claudia; "Theistic Problems," by George Sexton, LL.D.; "New Zealand," by Rev. James Buller; "The Heavenly World: Views of the Future Life," by eminent writers; "The Gentle Heart," a second series of "Talking to the Children," by the Rev. Alexander McLeod, D.D.; "Heroes of the Strife: Sketches of Eminent Abstainers," by Frederick Sherlock; "How Readest Thou?" by the Rev. F. B. Proctor; "Health Studies," by Dr. H. Sinclair Paterson; "The Incarnation of God, and other Sermons," by Rev. Henry Batchelor; "The Prophet Jonah," by the Rev. S. Burn; "The Laws relating to Religious Liberty and Public Worship," by John Jenkins; and "Life through the Living One," by J. H. Brookes, D.D.

Mr. O'Connor, M.P., has arranged with Messrs. Bennett Brothers, London and Dumbarton, for the issue of another edition (5,000 copies) of his biography of Lord Beaconsfield.

Messrs. Cassell, Petter, Galpin and Co. will publish next month, in serial form, a new and original work entitled "The Child Life of Christ," with illustrations specially executed for the book.

Mr. Stanford will publish in November "Prehistoric Europe," by James Geikie; the Rev. W. J. Loftie's "Tourist Guide through London;" "The Flora of Algeria," by W. Matthews; and "Life and her Children," by Arabella B. Buckley.

Mr. R. H. Shepherd's promised bibliography of Thackeray will be ready very shortly. The work is entitled "The Bibliography of Thackeray: a Bibliographical List of the Published Writings in Prose and Verse of William Makepeace Thackeray (1829—1880)."

A London firm contemplates the issue of a cheap edition of Mr. Emerson's works. The arrangements for this edition will be made on the occasion of Mr. Emerson's approaching visit to this country.

Mr. Elliot Stock will publish shortly a fac-simile of "the Boke of Saint Alban's," uniform with the "Treatyse of Fysshynge wyth an Angle," recently issued by him. The book will contain an introduction by Mr. William Blades.

CONVICT PRISONS.—CHRISTIANITY AND COMMON SENSE MORE NEEDED.

The report just issued of the Howard Association, 5, Bishopsgate Without, London, E.C., says:—Some earnest practical efforts have been made to improve the administration of convict prisons. Whilst the Royal Commission on the Penal Servitude Acts were making their investigations, the Home Secretary (Sir R. Cross) declared that when the Commissioners' Report should be issued he would take care to give prompt practical effect to it by carrying out their recommendations as far as possible. That promise has been fulfilled, at least in the letter. For, during the past year, the important recommendation as to the appointment of independent unpaid visitors of convict prisons has been put in practice, two or three such gentlemen having been designated for each convict establishment. This movement is in a direction which the Howard Association has long urged in general as to all prisons, and which its secretary, in his evidence before the Commissioners, recommended for the convict prisons in particular. But still further and more free inspection of these establishments will yet be desirable. However, by the appointment of these first visitors a good step has been taken and a valuable precedent secured. But it is to be wished that the gentlemen appointed as visitors were not so exclusively persons (as members of Parliament) already overburdened with other duties. In this respect the first selection is not a very fortunate or promising one, although excellent names are upon it.

Some practical effect has also been recently given to another recommendation of the Commissioners (and of this Association), that the inveterate class of convicts should be, as far as possible, separated from the others. But whilst association continues to be the general principle of these prisons any attempts at classification will be of a very limited value; for individual separation is the most practical principle of effective criminal classification.

After admitting, to the fullest and fairest extent, that recent improvements have been made in the convict prisons, and after giving honour in this direction to each and all of those concerned in such good efforts, there yet remains the great, sad truth that our convict public works are still to a large extent schools of crime. Why is this? Because neither the Royal Commissioners, nor the directors, nor the Home Office have been prepared to take the bold but essential step of absolutely abandoning that principle of evil association which has long been, and still remains, the basis of the British and Irish convict systems. This change would indeed involve a costly and sweeping revolution at first, but it would be very economical and very satisfactory in the result. The *Times*, in an able leading article upon the last Report of the Directors of Convict Prisons, remarks:—

The tone of complacency which breathes through the present report grates upon the ear when it is remembered how largely the requirements of crime are supplied by old prisoners. However it arises, the fact is indisputable that convict prisons are excellent cages, but very indifferent reformatories. A consequence known to all the world (except, perhaps, the Home Office) has been that *the prisons educate as many professional criminals as the receivers of stolen goods.*

This voice is terribly true. The Editor adds:—

Nowhere is society so powerful, and at the same time so powerless, as within a prison's walls. It can lay down what rules it pleases for external conduct, and it can enforce them. But just in proportion to its despotic might is its inability to exercise that infinitely greater prerogative which public opinion elsewhere bestows upon it for the control, not of acts only, but of ideas. Inside a gaol, the only public opinion which possesses real strength is that which is brought from without, not any that is generated within.

These words also are fundamentally correct, and in their experimental wisdom worthy of the great journal from which they emanate. But they express a truth which is too utterly despised by the military mind almost universally placed in control of prisons. That mind scorns and ignores the invisible might of ideas and opinion. It holds rather to the view so emphatically urged by one of the present Inspectors of Prisons, that the only effective principle of prison administration is "Force—iron force—applied with a strong hand." But

the wisest and best of men know otherwise. Not only have profound philosophers, as Plato, understood the mighty power of ideas or definite opinions, and of the processes of their formation, but shrewd statesmen, as Lord Palmerston, have also borne testimony to the supreme practical might of opinion and idea. Less shrewd statesmen, such as Bismarck, of Germany; Gortschakoff, of Russia; and King Louis Philippe, of France, have despised ideas, and (like the military prison authorities) resorted rather to iron force than to the formation and promulgation of a healthy opinion, with this result, that this power of opinion, being by them thus neglected, has passed into the hands of revolutionists who drove Louis Philippe and his dynasty into exile, and Socialists who wounded and well-nigh assassinated Bismarck's master, and Nihilists who blew to pieces the palace sanctum of Gortschakoff's Czar, and virtually have blown him, for a long period at least, off the throne of Russia. For whilst it is true that "iron force" at any one given moment can temporarily, or to some considerable degree, control the holders of opinions, it is as true that opinions and ideas ultimately create and obtain force. Immaterial ideas are the greatest controllers of material forces.

This is the root-principle which the apostle, the missionary, the schoolmaster, the wise statesman, the editor, know to be the source of greatest power. But it is hitherto the very principle specially despised and ignored in most of the prisons of the world, because the mere military mind is, as a rule, one of the most ignorant and most unbusinesslike manifestations of the human intellect.

It is well known that the least hopeful subjects of moral influence are habitual criminals, and most of all, criminal and debased women. Yet widespread experience shows that in this least hopeful, this most arduous, field of effort, the power of religious opinion, of Christian idea above all, is, as of old, marvellous. In the most abandoned of women there are still manifested miracles of grace equal in marvel to any of those recorded in the Gospels, and which are a repeated fulfilment of the Prophet's words, "The desert shall rejoice and blossom as the rose; it shall blossom abundantly."

This result, however, is exclusively connected with the earnest exhibition of that love and grace of God in Christ which is still, as ever, "the power of God unto salvation." Especially successful have been those excellent women, amongst the Catholics and the Society of Friends, who have sought to win the hearts of their fallen sisters by an exhibition of the sublime condescension and all-paternal compassion of God in Christ, and far greater would be such triumphs but for a too-prevalent opposition.

One of those very few prisons where the Gospel is prominently trusted is the Indiana State Prison for Women, at Indianapolis. The Legislature of that State, having formerly had some terrible experience of profligacy and violence between prison officers and female convicts, effected a revolution in their system. They established a new prison, and placed it under the care of a board of lady directors and a lady governor, or warden, Mrs. Sarah J. Smith (a Quakeress). The worst of women are sent to this prison. It contains forty-nine life prisoners, of whom eight are murderers. There are also 150 women in the reformatory part of the prison; of these it is recorded that "of all that enter this institution, it may be said that the best of them at first appear incorrigible, defiant of moral and social restraint, and a large proportion are actually criminals." Yet respecting even such a class of women the Hon. Chas. F. Coffin (whose wife is one of the directors of the prison) thus writes to the Howard Association (March 3rd, 1880), in reply to a letter from Mr. Tallack, making particular inquiry as to the permanence, or otherwise, of the reformatory influences exerted at that establishment:—

My wife returned last evening from the regular monthly meeting of the Board of Managers. She inquired particularly into the permanence of the reformation of the discharged criminals. The officers keep up a correspondence with them; someone frequently visits them; and the officers speak advisedly when they say that 83 per cent. of those discharged since the institution was opened are doing well. Many of these are happily married and have comfortable homes; others are engaged in useful occupations. Nearly all profess religion, and some are active Christian workers. They make excellent housekeepers, are neat, cleanly, and industrious, and are sought after for domestic servants. There are always more applications than can be filled. Thorough habits of industry are formed. An earnest religious influence pervades the whole house, and the ignorant are taught the common branches of school education. All are ignorant when they arrive. Most are greatly debased and of filthy, degraded habits. A year or two's residence there makes a great transformation. Sarah J. Smith is a remarkable woman, admirably adapted to her place. There is an excellent body of under officers. The Board of Managers is a unit. The accounts are neatly and carefully kept, and the finances well managed, demonstrating the fact that ladies can attend to such duties. The governor and State officers thoroughly sympathise with the Board and support them in the work.

Well would it be for the United States if there were a few more such establishments in America. But, too generally, American prisons of all classes are far behind European ones Some of them successfully aim at pecuniary self-support, but seem to care for little else. In Texas, for example, the convicts are worked on railway construction, and shot down by the dozen in attempts to escape, or left to perish by the score. In some other States things are little better. On the whole, United States prisons are a deep disgrace to that great country. But the Indianapolis State Prison for Women shines like a beacon light amid the darkness, and gradually, it may be hoped, will lead to the establishment of other institutions on a similar basis.

EPITOME OF NEWS.

DOMESTIC.

THE Queen, accompanied by the Princess Beatrice, Prince Leopold, and the Grand Duke of Hesse, drove from Balmoral to Abergeldie on Friday for the purpose of being present at a cricket match between the Royal households. On Saturday Her Majesty paid a visit to the Duchess of Roxburghe at Abergeldie Mains. On Monday Her Majesty, family, and visitors, were present at the ball given by the Prince of Wales to his gillies at Abergeldie.

The Duke and Duchess of Edinburgh have returned to England, and are now at Eastwell Park.

Lord Hartington left London on Sunday night for Balmoral, to replace Earl Granville as Minister in attendance on the Queen. His lordship dined with the Queen on Monday.

The Duke of Connaught has resumed the command of the 3rd Infantry Brigade at Aldershot, vice Major-General Peyton, whose term of staff appointment has expired.

The weather has been very cold at Balmoral, but has become milder.

The Empress Eugenie has bought the Farnborough-hill Estate, in Hampshire, close to the borders of the county of Surrey, for £50,000, and intends to build on the property a memorial chapel to receive the bodies of the Emperor and Prince Louis Napoleon. Her lease of Camden Place expires in March next.

The mail steamer *Pretoria*, having on board Sir Bartle and Lady Frere, and the Misses Frere from the Cape, arrived at Plymouth on Monday evening about seven o'clock. Sir Bartle looked in excellent health, as though he had enjoyed his trip. Lady Frere, who had to be carried on board at the Cape owing to an attack of rheumatism, recovered during the voyage home.

At a meeting of liverymen of London, on Wednesday, Mr. Ald. M'Arthur, M.P., was chosen Lord Mayor for the ensuing year.

The Home Secretary has addressed another letter to the Mayor of Manchester on the subject of juvenile prisoners, with a view to clearing away the misrepresentations of his policy emanating from the Tory newspapers. Having shown the inaccuracy of his critics, Sir William Harcourt turns to a question which has long urgently cried for reform—the enormity of the costs of hearing in many cases brought before the magistrates. Several cases, he says, have recently been brought under his notice where the fine inflicted by the bench was only a shilling, whilst the costs reached 15s. or 16s. In one case, where the fine was 5s., the costs were seven times greater. "How these facts," adds Sir William, "are to be reconciled with the merciful provisions of the Summary Jurisdiction Act remains to be explained." "The necessity of providing some remedy for the present state of things is more strongly impressed on my mind the further my inquiries extend. I had the report recently of a child sent to prison for a run-away ring at a door-bell."

The Mason Science College, which has been built at Birmingham by Sir Josiah Mason, at a cost of £170,000, was opened on Tuesday. The founder, who laid the first stone five years ago, on his 80th birthday, was present to hear Professor Huxley deliver the inaugural address in the Town Hall. In the course of his address the Professor said that for those who meant to make science their serious occupation, or who intended to follow the profession of medicine, or who had to enter early upon the business of life, classical education was, in his opinion, a mistake; and for that reason he was glad to see "mere literary education and instruction" shut out from the curriculum of the College. He should like to see the study of sociology introduced into the college; for, though they were all agreed that party politics should have no place, yet, in this country, practically governed as it was by univertal suffrage, every man who did his duty must exercise political functions, and if the evils which were inseparable from the good of political liberty were to be checked, if the perpetual oscillation of nations between anarchy and despotism was to be replaced by the steady march of self-restraining freedom, it would be because men would bring themselves to deal with political as they now dealt with scientific questions. Sir Josiah Mason, who was very warmly greeted at the meeting, afterwards entertained about 120 guests at luncheon in the Town Hall, and a *conversazione* was held in the evening.

The Hon. F. T. Sargood, a member of the Council of Victoria, on Monday presided at a luncheon given in London to the Australian cricketers, on the presentation of a silver cup to each member of the team, and of a handsome loving cup to Mr. W. L. Murdoch. In the evening the Australian Eleven were entertained by the Lord Mayor.

The second coroner's jury which has been investigating the cause of the railway accident at Nine Elms on Monday delivered a verdict attributing the collision to the great negligence of the signalmen Almond and of the driver of the stationary engine, Henry Watson, who died on Sunday morning. The jury added that the negligence was not culpable.

The Earl of Jersey let last year a quantity of land to labourers and workmen at Middleton-Stoney, Oxfordshire, for small farm cultivation. The result has been so satisfactory to the earl and also to the tenantry that his lordship has decided to increase the quantity of land to be so let.

Sir Michael Hicks-Beach, M.P., on Friday formally opened at Lechlade, a working-men's club and coffee-room, the establishment of which had been suggested by Lord and Lady de Mauley. The right hon. baronet said he hoped the coffee-house and working-men's club movement would extend, and that working men would carry on that movement themselves, as nothing of the kind would succeed if it were taken up in a spirit of patronage.

Mr. J. Howard, M.P., chairman of the Farmers' Alliance, has replied to some angry remarks in reference to that organisation made by Sir M. Hicks-Beach at Winchcombe. Mr. Howard says that no society can boast of such numerous support from practical tenant farmers. No doubt it is painful, he adds, for county members to find that constituencies hitherto loyal are no longer in accord with them. But when it is remembered that the late Government neglected the agricultural interest, whilst the present Ministry is actively redressing farmers' grievances, the wonder is that the revolt has not been greater.

The Rev. Murray R. Workman, the well-known dealer in Church livings, who was good enough to announce his decease in the *Times* of August 12th, was (says the *Echo*) seen a few days ago at Ludgate-hill Station.

Mr. Colman, M.P., and Mr. Tillett, M.P., addressed their principal supporters at Norwich on Friday, expressing satisfaction with the earnestness of the Government in legislation. Mr. Tillett remarked that, while favourable to the maintenance of a Second Chamber, he did not think it was consistent with the spirit of representation that a hereditary House should have an absolute power of resisting the popular will. The crucial question of the day was Ireland, and there was no doubt that the aspect of affairs in that country placed the true friends of Ireland in a position of extreme anxiety.

There is every reason to believe that the short time system in Oldham will speedily come to an end.

The *East Anglian Daily Times* states that the late Mrs. Newman Hall has been married at the Registrar's office, Great Yarmouth, to Richardson, the groom whose name was prominently mentioned in the recent suit.

The Manchester Society of Friends have established a Friends' Hall of Residence for students in connection with Owens College. A permanent building is now to be provided for the Hall at a cost of £12,000. Messrs. Tangze Brothers, of Birmingham, have founded a scholarship of £60 a year, tenable at the Hall, in connection with the Friends' School at Sidcot, Somersetshire.

On Saturday eight of the boys belonging to the Stanwix Reformatory were brought before the Carlisle magistrates charged with conspiring to assault the Governor of the Reformatory. They were all committed for trial.

The sentence of flogging passed upon Henry Perry for the murderous attack in a carriage on the underground railway was carried out on Friday morning within the walls of Newgate. Only the gaol officials and the prison surgeon were present.

A shocking accident occurred on Sunday at the Roman Catholic Cathedral Church of St. Aloysius, Ardwick, Manchester. Whilst the congregation were leaving the upper room, one of the beams running from wall to wall collapsed, and a large portion of the floor gave way, precipitating eighty or a hundred persons into the schoolroom beneath, a distance of nearly twenty feet. A woman named Catherine Lynch died directly after being recovered from the ruins, and twenty other persons were conveyed to the infirmary, five or six of them having fractured legs.

During a service of the Salvation Army at the Bristol Circus on Sunday evening 600 people assembled outside the densely-crowded building, and made such a determined struggle to get in when the doors were opened that numbers fell and were trampled upon. Several persons were hurt, and the doorkeeper received injuries of so serious a character that he became unconscious, and now lies at the infirmary.

There is a decided revival of trade in South Wales. At Cyfarthfa, where the men have had only partial employment for some time, orders have been received which will keep more of the mills going, and supply full work for the operatives. The Grangetown Iron Works, near Cardiff, after about three years' closing, have started again, some Northerners having acquired the concern as the Penarth Iron and Steel Company (Limited). The works employ more than 200 men, and orders sufficient for the rest of the year have been secured at remunerative prices.

FOREIGN.

The French Chambers are expected to meet on the 16th of next month. The triennial elections throughout France are fixed for the 7th of next month.

The non-intervention meeting announced to be held on Sunday, with MM. Blanqui, Pyat, and Rochefort as speakers, did not take place, the necessary permission having been refused by the Government.

The negotiations respecting the Treaty of Commerce with France, which have been practically in abeyance since the departure of M. Leon Say, will shortly be resumed, and as soon as Sir C. Dilke's health permits he will go to Paris to confer with the French Government on the subject.

The Havas Agency is instructed to say that the rumour of the recall of the French ships from the Adriatic is incorrect. The French Government is very decided not to separate from the European concert, while maintaining a reserved attitude as heretofore.

The Papal Nuncio will leave Paris upon the Government enforcing the decrees of expulsion against the unauthorised religious congregations.

A serious quarrel has arisen among the Ultramontanes concerning the Cologne festivities. One party wishes to receive the Emperor and Court with open arms, while the other is determined to remain absent altogether.

A Russian Whitehead torpedo launch passed through the Bosphorus on Thursday, having successfully made the voyage from England. Though only 100 feet long she will serve as a model for constructing similar craft at Nicholaeff.

The *Golos* publishes the following as the programme of the Government policy laid down by Count Melikoff in his late interview with editors of the periodical press:—1. The better guarantee of the public and corporate institutions in the enjoyment of their rights, and the extension of the latter as may seem necessary. 2. The harmonising of the police department with the new state of affairs. 3. The enlarging of the competency of local institutions, with a view to decentralisation. 4. A thorough inquiry into the necessities of the local population. 5. The according to the press of liberty to discuss the various measures and ordinances of Government, but with the condition that it shall not agitate the public mind with its illusory dreams. In support of Count Melikoff's determination to concentrate all his energies on ameliorating the condition of the country, the *Golos* draws a terrible picture of the present distress, ending with the words:—"Beetles, flies, and locusts devastate our crops. The diminution of our flocks and herds surpasses belief. Diphtheria decimates the rising generation. Bread has risen to five copecks the pound, meat to twenty. All feel that Russia is living, not on the produce of her soil and industries, but on her capital, cutting down her forests, selling off her stock, tearing the straw from her roofs, the clothes from her back, the shoes from her feet." The Czar has sanctioned Count Loris Melikoff's scheme of administrative reforms. The execution of the plans proposed will, it is believed, occupy nine years.

According to the *Novoe Vremyia*, the Old Believers of Moscow have addressed a petition to General Loris Melikoff, beseeching him to intercede for them with the Emperor in getting the seals removed from their shrines, schools, and hospitals. Some of the chief men of this sect have remained imprisoned for more than twenty-five years.

M. Tisza, the Hungarian Premier, replying to an interpellation in the Lower House of the Hungarian Diet, said on Saturday that the delay granted to the Porte proves that no Power manifests any intention of making war against Turkey. He could not foretell what will yet be done, but, according to the instructions received by the commanders of the squadrons, a disembarkation of troops will not be effected. The Minister's reply was approved by the House.

The *Daily News* correspondent in Athens telegraphs that the Parliamentary leaders of the Greek Opposition have decided to support the national armaments and an energetic policy in the present crisis. Public feeling becomes warmer every day. There are already 40,000 men under arms, and recruits flock in daily.

The Indian correspondents of the *Times* send particulars of the situation in Afghanistan. The Candahar correspondent says that the Government have apparently decided to retain a strong division there for the winter. It is supposed that General Phayre will remain in command, and that General Primrose will return to India. The correspondents describe the resources of the province as adequate to provide the necessary food for man and beast, the only difficulty being in respect to forage for the animals. The *Standard's* correspondent at Candahar telegraphs that the regiments engaged at Maiwand are about to proceed to India and England, and he suggests that before they have been scattered an inquiry into the campaign should be insisted upon. The Calcutta correspondent of the *Times* says that the latest news from Cabul is to the effect that everything is quiet. It is stated that a Mahommedan who murdered a Hindoo goldsmith has been blown from a gun by the Ameer's orders. A telegram from the Viceroy reports from Candahar that Ayoob Khan passed through Furrah

about the 14th ult. He had only 200 horse with him, but declared his intention to go to Herat and settle his affairs, and then return and attack Candahar. The sick and wounded are everywhere doing well.

The *St. James's Gazette* Copenhagen correspondent writes:—"A letter has been received from a young Danish sailor, M. Christofferson, who forms one of Mr. Stanley's expedition into Africa, stating that another Dane, M. Morzensen, had died of yellow fever, which disease had played great havoc with the members of the expedition. A number of the party wished to turn back, whereupon Mr. Stanley called them together and said, 'Not one of you shall I allow to turn back before the expedition is over. My motto is "Forward!" and even if a thousand devils with revolvers or daggers opposed us, or, illness, pestilence, and misery threatened us with destruction, not even then should I allow a single person to turn his nose homewards.'"

It is stated that the Government have received assurances from Mr. Sprigg, the Cape Premier, that the Colonial Government will be able to deal with the Basuto difficulty itself, and will require no assistance from England.

Colonel Clarke, Commandant-General of the Colonial forces, has been appointed to the command of the reinforcements which are concentrating at Weppener for the relief of Mafeteng. Lieut.-Colonel Bayly remains at Maseru, where an attack from the insurgent Basutos is expected.

The Melbourne International Exhibition was opened on Friday by the Marquis of Normandby, Governor of Victoria. The Governors of South Australia, New South Wales, and Tasmania, were also present, and among the guests was the Duke of Manchester. The Governor warmly complimented the people of Victoria on the energy and public spirit which had produced that great Exhibition, and said it was one of which any country might be proud. The Bishop of the diocese, detachments from the colonial, naval, and military forces, the Houses of Parliament, and the foreign consular staff were present at the ceremony.

The heaviest shock of earthquake experienced at Wellington, New Zealand, for a long time was felt about twelve minutes past five on July 28th. The effect in the House of Representatives was decidedly alarming, and startled members immensely, the debate being completely interrupted for a short time. The building creaked and swayed in a most formidable manner, but no damage was done.

The late Mr. Edward Pease.—By the decease of Mr. Edward Pease of Darlington, the Peace Society, in common with many other philanthropic associations, has lost one of its most earnest and liberal supporters. His philanthrophy was distinguished not only by liberality, but by a peculiarly thoughtful and discriminate attention to the objects which he wished to promote. Thus, on various occasions, he has written to the Peace Society, suggesting in a judicious manner, certain modes of operation and lines of action, which he was specially willing to support with his assistance. In like manner, the evils of the opium traffic were opposed, not only by his generous hand, but by his reflective mind. Similarly, too, he recently sent a private agent to Ireland with the object of investigating and relieving the most pressing cases of distress in the western portions of the country. And whilst liberal abroad, Mr. Pease practically remembered that "charity begins at home," for he was a most kind friend to his household and servants, and to the poor of his own vicinity. He has left £10,000 for the moral and educational improvement of the youth and poor of Darlington, the place of his residence. It is especially in such intelligently directed forms of beneficence that Mr. Pease has left an example to his generation.—*Herald of Peace.*

The usual monthly lecture to artisans was delivered last Sunday evening by the Rev. Edward White, in his chapel at Kentish-town. The subject, which was "John Wesley; or, England 100 Years Ago," was treated in a vigorous and interesting way, which commanded the close attention of a large and intelligent congregation. Mr. White narrated the chief facts in the life of Wesley, and drew a vivid picture of the condition of England at the time. In the course of the lecture, Mr. White remarked that Wesley could not accept a faith which was not reasonable. Hence he rejected the doctrine of predestination as then taught. And, added the lecturer, a Calvinism which teaches predestination on the basis of the common doctrine of immortality embodies a superstition more horrible than is to be found in any of the religions of heathendom. The account given by Mr. White of the earlier portion of Wesley's career was especially interesting.

The Agricultural Hall Services.—During the past twelve years evangelistic services have been held on Sunday afternoon at the Agricultural Hall, Islington, under the superintendence of Dr. Thain Davidson. At the twelfth anniversary, which was observed on Sunday last, Dr. Davidson referred to the pleasant indications at the recent Church Congress in Leicester of a general desire for a closer union and co-operation amongst Christians, and stated that the platform that day was a powerful testimony to such a spirit. On that occasion there were present on the platform beside him ministers of the Episcopal, Wesleyan, Congregational, Baptist, and Presbyterian communions, and of the Society of Friends. Each of these gentlemen took part in the brief service of one hour.

News of the Free Churches.

CONGREGATIONAL.

— The Rev. G. Brimacombe has resigned the pastorate of the church of Lapford, North Devon.

— Rev. W. H. Bradford, of Stanstead, has accepted a call to the pastorate of the church at Leiston.

— About £60 was raised last week by a bazaar towards the repair of the old chapel at Mattishall.

— Rev. P. G. Grenville, L.L.B., of Glasgow, has accepted the pastorate of Bedford-street Church, Stroud.

— Rev. A. Griffin, Burnham-market, preached his farewell sermon to a large congregation on Sunday evening last.

— Mr. Alfred W. Bennett, of Cheshunt College, has accepted the pastorate of the church at Fordingbridge, Hants.

— Rev. Joseph Cook, of Boston, United States, whose lectures have created so much interest, is now on a visit to this country.

— The Rev. A. J. Griffith, of St. James', Newcastle-upon-Tyne, has accepted a hearty and unanimous call to the pastorate of the Church at Wellingborough.

— A poem on Death, by Rev. Dr. Daggett, of Hartford, Connecticutt, was being set up for printing in the October number of *Scribner's* as the news came of his death.

— Rev. R. Adams, on resigning the pastorate of the church at Wiveliscombe, was presented, on the 27th ult., with an address accompanied by a purse of sovereigns.

— Rev. R. Merridew Willifer, on leaving Hadleigh, Suffolk, was presented by the branch church at Monks Eleigh with Canon Farrar's "Life and Epistles of St. Paul."

— A debt of £200 remaining upon a manse erected at a cost of £707 for the minister of the church at Melbourn, has been defrayed by the proceeds of a two days' bazaar held last week.

— Rev. J. E. Whitehead, of Swanland, near Hull, was presented last week with a handsome timepiece by the members of his Bible-class, which he has now conducted for more than eight years.

— Miss J. E. Tarras was presented on the 28th ult., with a gold watch subscribed for by the members of the church and congregation at Pownall-road, London, in recognition of services at the harmonium.

— Rev. Stephen Hartley was publicly recognised on Monday as pastor of the church at Besses-o'-the-Barn. Rev. J. A. Macfadyen presided, and addresses were delivered by Revs. Professor Craig, T. Willis, and S. Hartley.

— The chapel at Merton, of which the Rev. B. Crowther is pastor, has been reopened after extensive improvements and thorough renovation, the reopening sermons being preached by the Revs. Dr. Lindsay Alexander, Dr. Davies, and J. Pate.

— Rev. J. G. Rawa, having been compelled to leave Kimbolton on account of ill health, has been presented by the members of the church and congregation there with £13 15s., as an expression of their regard for his services while their pastor.

— A bazaar has just been held at Melbourn, Cambs. for the purpose of removing a debt of £200 from the minister's house. The bazaar, which lasted two days, was opened by F. B. Johns, Esq., of Foulmere, and the entire proceeds amounted to £209 16s. 6d.

— Rev. W. Manning, before leaving Stourbridge to undertake a pastorate near Leeds, was presented by the friends among whom he has laboured for six years with a purse of gold as a tribute of esteem, Mrs. Manning at the same time receiving a silver salver.

— On the 28th of September and 1st of October, Messrs. W. E. Evans and W. E. Jones, of Bala College, were respectively ordained at Bonvillstone and Colwyn. Revs. S. Thomas, D.D., E. Stephen, Professor Lewis, J. M. Prytherch, and J. Charles officiated.

— Rev. W. C. Talbot on Sunday last resigned the pastorate in connection with Zion Chapel Church, Darwen, the state of Mr. Talbot's health necessitating removal south. The rev. gentleman has accepted a call to the pastoral oversight of the church at Wimbledon, Surrey.

— A bazaar and fancy fair took place on Wednesday and Thursday last, in connection with the John-street Congregational Church, Royston, Cambs (pastor, Rev. Charles Lemoine), in aid of the parsonage fund. The bazaar was under the patronage of the Hon. Henry Cowper, M.P., and was opened by H. Fordham, Esq., J.P. The amount realised was £230.

— After 15 years' arduous and successful labours at Long Compton, Rev. Edward Baker has resigned the pastorate of the church there, and accepted the ministerial charge of the united churches of Whitchurch and Llangrove. Prior to Mr. Baker's leaving Long Compton, he was presented with an address expressive of the esteem in which he is held by those among whom he has so long laboured.

— Rev. E. D. Braimbridge, of Buckland Church, Portsmouth, has concluded his first year of pastoral work with very satisfactory results. Seventy names have been added to the list of church members; some 150 additional sittings have been let; sick-visiting, temperance, cottage meeting, and young men's mutual improvement societies have been formed. The church is also taking into consideration the subject of enlarged school accommodation.

— Rev. Robert Adams has resigned the pastorate of the church at Wiveliscombe. During the four years of his ministry 83 members were added and the congregation augmented by hundreds. Besides this prosperity, £307 was raised and expended in restoring the chapel and renovating the school premises. Before leaving, his friends presented him with an address, to which were attached over 50 names, the address being accompanied by a present of £23.

— Rev. S. Clarkson, on his retirement from the pastorate of the church at Lytham, was, on the 29th ult., at a tea-meeting, presented by his friends with a purse of gold, as a testimonial of their grateful esteem, and to Mrs. Clarkson was given at the same time a handsome bronze timepiece with vases. James Orr, Esq., presided over the meeting, and the presentations were made on behalf of the church and congregation by Mr. T. B. Ormrod and Mr. Nightingale.

— Harvest Thanksgiving services were held at Long Sutton on Sunday, Sept. 26. The Rev. David Thomas presided morning and evening. Special interest was attaching to this day's proceedings inasmuch as the collections were to be applied to the reduction of the debt. Cards had also been issued for the same purpose. In the evening it was announced that £83 had been already received, and that during the week it was confidently hoped the sum would reach £100.

— Rev. R. Partner, having accepted a call to Plaistow, terminated his connection with Clifton-park Church, Belfast, on Sunday, 3rd inst. On Saturday evening a number of members of the three Congregationalist churches in that town met in Clifton-park Schoolroom, when an address was presented to Mr. Partner expressing the high esteem in which he is held. Mr. Partner during his short stay has been doing a good work in Belfast, where he will long be remembered.

— At Nottingham Institute, on Tuesday, September 28th, an interesting meeting was held—all the students being present, and Rev. J. B. Paton, M.A., presiding—to hear an address on Temperance and general church work from the Rev. G. M. Murphy, member of the London School Board, a deputation from the Congregational Total Abstinence Association. The Rev. R. H. Dugdale, of Huddersfield, also addressed the meeting. Mr. Murphy received a hearty vote of thanks for his address.

— Rev. Joseph East Harrison, late of Hackney College, was ordained on the 28th ult. to the pastorate of Nodehill Church, Newport, Isle of Wight. The Mayor of Newport presided. The ceremony of laying on of hands was performed by the Revs. R. A. Davies, R. Willan, J. C. Harrison, and J. J. Goundry; and the charge to the pastor was given by Rev. J. C. Harrison, of London, uncle of the newly-ordained minister. The address, on Church Principles, was given by the Rev. Theodore Hooke.

— On Tuesday, September 28, the autumnal meetings of the North Staffordshire Congregational Union were held at Cheadle. The chairman, Rev. D. Lee (Uttoxeter), delivered the presidential address; the topic chosen was "Congregationalism and Lay Preaching." A very interesting discussion followed. A public meeting was held in the Bethel Chapel in the evening, J. R. Cooke, Esq., of Hanley, presiding. Several able addresses were given. There was a good attendance of ministers and delegates.

— Successful anniversary services were held in connection with the pastorate of the Rev. W. Jackson, Waltham Abbey, on the 29th September, when James Abbiss, Esq. (alderman), J.P., presided, and addresses were delivered by B. Medcalf, Esq., of Ware, and Revs. D. Davies and W. Townsend. Solos were sung by Mr. Parker (evangelist). The report indicated great progress. The history of the church, which dates from the commencement of the reign of George II., has been published, and deserves perusal.

— The will of Mr. John Curwen, Tonic Sol-fa publisher, 8, Warwick-lane, late of Workington House, Upton, Essex, who died on May 26 last at Heaton Mersey, near Stockport, Cheshire, was proved on the 20th ult. by John Spencer Curwen and Joseph Spedding Curwen, the acting executors, the personal estate being sworn under £25,000. The testator gives to his faithful servant, Mary Perry, an annuity of £12; and the residue of his real and personal estate to his four children, John Spencer, Joseph Spedding, Thomas Herbert, and Mrs. Mary Margaret Banks.

— Rev. James Carter, of Jarvis Brook Chapel, Rotherhithe, died on Sunday morning under painfully sudden circumstances. The reverend gentleman attended as a supply preacher for the day at the Congregational church, Eastbourne. He had just taken his seat at the conclusion of the sermon when he was seen by a member of the congregation to fall forward, apparently seized with illness. He was speedily conveyed to the vestry, and medical assistance having been meanwhile sent for, Mr. Colgate, a surgeon, was soon in attendance, but before his arrival the reverend gentleman had breathed his last. At the coroner's inquest it was found that the death resulted from syncope.

— During the past week the five county unions associated together in the English Congregational Union of North Wales have held their half-yearly meetings. They have been well attended, and the papers read have dealt with subjects of deep interest to English Congregationalists in the Principality. In each county progress was reported, and most cheering accounts furnished of the aggressive mission work in which the Union is engaged. Mr. C. R. Jones, J.P., presided over the Montgomeryshire meetings held at Domgay, Rev. David Griffith the Merionethshire Union at Dolgelly, the Rev. J. H. Hughes the Denbighshire Union at Buckley, the Rev. M. O. Evans the Carnarvonshire Union at Trefriw, and the Rev. D. B. Hooke the Flintshire meeting at Greenfield.

— Services in connection with the settlement of Rev. W. Elstub, as minister of the church at Market Weighton, were held on Tuesday last, the 28th Sept. Four years ago Mr. Elstub resigned his former pastorate in Hull on account of ill-health, and since then he has not sought to re-enter the ministry. The church in the quiet town of Market Weighton presented a suitable sphere, and, at the urgent request of the people, Mr. Elstub accepted the pastorate a few months ago, after supplying the pulpit for six months. Rev. R. D. Hillman, of Ilkley, preached in the afternoon, and in the evening a well-attended meeting was held in the Temperance Hall, presided over by W. E. Botterill, Esq., of East Thorpe. Revs. J. Sibree and R. Shepherd, and other gentlemen took part in the proceedings.

— Loughborough Park Chapel, situate in Coldharbour-lane, Camberwell, was re-opened on Monday after undergoing thorough repair and some extension. A few months ago the fabric was severely damaged by fire, and it was then resolved to take advantage of the necessity for repair and to provide more accommodation for the rapidly increasing congregation. The exterior has been embellished by the erection of a handsome campanile tower of white brick with slated peaked roof, over 70 feet in height, with a large class room and meeting place for a young men's association. Inside the building at the west end there has been placed a gallery, while additional space has been acquired on the floor by the removal of the organ from its old position to a specially constructed chamber in the tower. The opening services were conducted by the Rev. D. Herschell.

— A service of a most interesting character was held at Bond-street Church, Leicester, on Sunday evening last. The Rev. Morley Wright, pastor of the church, dispensed with the usual form of worship and sermon, and gave a special address on the claims of missionary work on the sympathy, prayers, and gifts of the Church, followed by the reading of extracts from the letters and journal of Mr. Adam McCall, who, with three colleagues, left England for the Livingstone Inland Mission on the Congo River in February last. The readings were full of information regarding the country and its inhabitants, and of the experiences of the band of missionaries in their progress up the river to Mataddi, from whence they proceeded to Stanley-pool. The vivid descriptions of incident and scenery, with the recital of difficulties and dangers encountered, and the courageous and hopeful spirit of the members of the party, deepened the interest felt in this important mission, and were listened to with great delight by a large congregation.

— A very attractive and successful flower service was held on the 29th ult. at Clifton-road Church, Brighton, in connection with the children's classes, conducted by the Rev. W. Crosbie, M.A., LL.B. A large number of beautiful bouquets were brought by the children, also quantities of grapes and other fruits; and friends in different parts of the town were kind enough to send contributions of flowers or fruit. The service was very bright and cheerful. Hymns suitable to the occasion were sung by the children with great taste and feeling, and passages of Scripture read by the children, and having a reference to flowers, were expounded and illustrated by Mr. Crosbie. The large schoolroom of the church, which was gay with flowers and happy youthful faces, was thronged by a deeply interested congregation of parents and friends. At the close of the service the flowers and fruit were sent to the Children's Hospital, the General Hospital, and to the houses of the sick poor.

— The memorial stone of a new church in Lees-street, Higher Openshaw, was laid on the 2nd inst., by Reuben Spencer, Esq., J.P. The church, of which the design is Gothic, is intended to accommodate about 700 worshippers. A gallery is provided over the entrance, and the building is so arranged that side-galleries can be added when required at small cost and without detracting from the appearance of the interior. The school, which is at present used also for public worship, was erected in 1870. The extraordinary increase in the population of Openshaw and Gorton have changed what only a few years ago was almost a rural district into a populous part of Manchester, the change being all the more rapid because of the destruction of houses in the centre of the town for railway and street improvements, sending large numbers of people into this neighbourhood. The minister of the church is the Rev. Robert Sutton. In addition to a Sunday-school numbering nearly 400 scholars, there are day-schools in connection with the place having an average attendance of about 380.

— On Monday, September 13, a recognition service was held in the Congregational church, Whitby, Ontario, Canada, when the Rev. R. Wrench was duly installed as pastor. Rev. J. Burton, B.A., presided, and gave an able address upon Congregational Principles. Deacon Johnstone made a brief lucid statement, specially emphasizing that the church was earnestly calling upon God to send them a pastor after His own heart, when the Rev. Dr. Wilks sent their present pastor. Mr. Wrench gave a brief statement of his conversion, call, present Christian experience, and a synopsis of the cardinal doctrines of Holy Writ which he heartily believed. Rev. H. Powis then delivered an eloquent charge. This was followed by a capital address to the church by the Rev. J. Silcox. The three brethren gave the pastor the right hand of fellowship. The Rev. J. Shaw (Methodist), also joined them, and cordially welcomed Mr. Wrench as a fellow-labourer in the Lord's vineyard. The meeting was well attended, many members of other churches being present, and a gracious influence rested upon the assembly.

BAPTIST.

— Rev. A. Tovey has been recognised pastor of the church at Bourton, Dorset.

— The Rev. W. K. Landels reports the baptism of the first ten converts in connection with the mission at Genoa.

— The Rev. W. Jones, of Cetynen Chapel, Abercarne, was presented by his congregation with a number of valuable books as a token of esteem.

— The committee of the Missionary Society are contemplating resuming mission-work in Chittagong, a very old station in connection with the movement.

— Mr. J. L. Bennett, of the "Pastor's College," has accepted an invitation to the pastorate of the church at Wood Green, and will commence his labours there on Sunday.

— The Baptist Total Abstinence Society now numbers 500 ministers in its membership, and of the students in the Baptist colleges in England nearly three-fourths are abstainers.

— The Rev. J. Stubbs, late of Eythorne, Kent, who last autumn left England to accept the pastorate of the English church at Allahabad, has been compelled to return home through ill-health.

— The sum of £306 has been specially contributed towards the cost of tent services, which have been conducted in connection with Home Missions in Ireland, and have proved a considerable success.

— The Chapel at Chudleigh, Devon, has just been reopened after considerable renovation and alteration. It was originally built at the cost of Mr. W. Rouse, who has now contributed the outlay for improvement.

— The total of the debt on Dalston-junction Chapel (Rev. W. H. Burton's) is now £2,500, and not £3,500 as stated in our paragraph of last week. A sum of about £3,000 was owing when Mr. Burton accepted the pastorate, but it has been reduced.

— The lectures at Colston Hall, Bristol, were resumed for the winter season on Sunday last, when the Rev. E. G. Gauge spoke about "a good investment" to an overwhelming audience, numbering over 3,000 persons, every inch of standing room being taken possession of.

— On Thursday and Sunday last special services were held connected with the opening of a new chapel at Steam Mill, near Cinderford. The Rev. Cornelius Griffiths, the pastor, preached, and on Thursday the Rev. J. Bloomfield, of Gloucester, conducted services. The Rev. E. Watkins, of Ryeford, has also taken part.

— The Rev. James Stuart concluded his ministry

at the Union Baptist Chapel, Edge-lane, Stretford, on Sunday. Mr. Stuart entered upon this pastorate in 1874, and his labours have been harmoniously and happily conducted. He has accepted the pastorate of the church at Watford, in succession to the Rev. F. Goaby.

— An Evening of Sacred Song, consisting of "Illustrations of Old-fashioned Singing," was given by a select choir in the College Buildings Lecture Hall on Wednesday week, under the auspices of the Metropolitan Tabernacle Sunday-school Young Christians' Association. The programme was arranged and carried out under the direction of Mr. S. Wigney.

— The quarterly meetings of the English Baptist Association of North Wales, took place last week at Llandudno. Mr. McEvan, of Rhyl, read a paper on "Sabbath Observance," followed by discussion in which the Revs. D. McGregor, W. R. Saunders, of Bangor, J. Raiment, and J. Voix, took part in the proceedings. The Rev. J. Voix preached a sermon in the evening.

— The recognition service in connection with the settlement of the Rev. T. Cavit Manton as pastor of Mount-pleasant Chapel, Northampton, was held on Thursday evening last. The Rev. J. T. Brown presided. The Rev. T. Arnold, Rev. G. Nicholson, Rev. J. B. Charles, Rev. J. S. Beamish, Rev. J. Spanswick, Rev. G. J. Moore, and the Rev. G. Phillips took part in the proceedings.

— A meeting of the Richmond Congregation was held on September 30 to receive a report on the building of the church. The pastor, the Rev. J. Hunt Cooke, presided. The progress of the work is considered highly satisfactory. The financial account showed in round figures an expenditure of rather over £6,000, of which nearly £3,000 had been raised. A mortgage of £2,500 has been effected, a portion of the interest of which is met by the rental of a warehouse standing on a portion of the land. The sum of £620 is needed, and a committee was appointed to make a special effort to raise this before the opening, which is expected to be in about three months' time.

— The annual meetings of the Belle Isle Mission Chapel, Brewery-road, N., was held on Thursday evening last week, celebrating the eighth anniversary of Mr. Joseph Benson as pastor. Mr. T. A. Denny presided. Upwards of 400 friends sat down to tea, and at the public meeting following the Rev. Francis Tucker, B.A., presided. The report set forth that 21 additional members had joined the church during the last year, which now numbers 171; and the contributions had reached £190. The united schools contain upwards of 800 scholars, and have collected for missionary purposes £65. Addresses were delivered by the Revs. Dr. Craig, the pastor, the Chairman, Mr. John Edwards, and others.

— A series of meetings have just been held at Birmingham in celebration of the fifty-seventh anniversary of the district auxiliary of the Missionary Society. The Revs. H. Platten and J. J. Knight conducted special devotional services at Graham-street and Circus Chapels. Sermons were also delivered in various chapels by members of the Parent Society's deputation. The annual meeting was held on Tuesday evening last week at Graham-street Chapel, under the presidency of the Rev. Dr. Trestrail. The Rev. James Wall gave an interesting and encouraging statement of mission progress at Rome. The Rev. E. C. Hallam, of Allahabad, spoke of the requirements of the work. The Rev. Hugh Stowell Brown, of Liverpool, gave a special address to young men, and urged the consolidation of home churches in certain districts for the advance of the foreign missionary movement. He believed the home market to be overstocked with preachers, and urged the importance of service abroad. The report of work during the past year was encouraging.

PRESBYTERIAN.

— Divine service was conducted at Balmoral Castle on Sunday morning by the Rev. A. Campbell, in presence of the Queen and several members of the Royal family.

— To suit the convenience of many families removing towards the suburbs, a lecture-hall, to be used as a temporary place of worship, was opened on Friday in Stanley-road, Kirkdale, Liverpool, by the Rev. R. Macphail. The congregation is an off-shoot of that worshipping in St. Peter's Church, Silvester streeet.

— Rev. John Watson, late of Glasgow, was on Thursday inducted to the pastoral charge of the newly-formed congregation worshipping in Sefton-park, Liverpool.

— The supplement to Dr. Graham's stipend as professor in London will be secured by the delivery by him of popular lectures, either in London or the provinces, as the committee may direct.

— The contributions to the College Buildings of the United Presbyterian Church have now reached £7,670. Of this sum the ministers of the Church have contributed £731; the elders, £4,009; the general membership, £1,430; the late Mr. Biggart, £1,000; and Mr. Gilmour, £500. It is stated that the ministers are responding readily to the appeal which has been made to them, but that as yet only 90 of the 4,709 elders connected with the denomination have subscribed.

— At a meeting of the Edinburgh Free Presbytery, Mr. M'Ewan gave notice of a motion, the purpose of which is to resuscitate the charges of heretical teaching against Professor Davidson.

— The St. George's-road United Presbyterian congregation, Glasgow, have called the Rev. Dr. Anderson, Milnathort.—Rev. Charles Connor has accepted a call to the vacancy in Old Meldrum.

— Rev. John Sinclair, late of Grangemouth, has been inducted to the pastorate of St. Bernard's Free Church, Edinburgh.—Mr. Walker has been ordained minister of the Free Church, Langton, in Berwickshire.—Rev. George Gardiner has been ordained at Garmouth as colleague to the Rev. John Allan.—Rev. D. Connel has been ordained to the pastorate of the Free West Church, Inverness.

— The Presbyterian College in London opened on Tuesday with seventeen students.

— Harvest Thanksgiving services have been held in several churches throughout England. Stratford church, on a recent week night evening, when a service of this kind was held, was tastefully decorated with mottoes, flowers, evergreens and various kinds of fruit. Rev. George Wilson of Canonbury preached.

— The Regent-square branch of the Women's Missionary Association now numbers 323 members, being an increase of 46 as compared with last year. The sum of £105 has been contributed to support the girls school at Amoy, which has been in existence for three years.

— The London Presbytery met on Tuesday—Rev. J. C. T. Gullan, Moderator. On the motion of Dr. Dykes, a memorial minute, on the death of Mr. James Watson, was adopted. Mr. Hugh M. Matheson, Revs. Dr. Edmond, and Dr. MacEwan each spoke of the Church's loss in Mr. Watson's removal. The induction of the Rev. Robert Vint at Southampton was fixed for the 15th inst. Dr. Graham's induction as the Barbour professor in the London College was fixed for four o'clock on the 13th inst. at the college. Professor Graham, the same evening, delivers the inaugural lecture. Rev. Thomas Howell, who has laboured most successfully at Victoria Docks during the past seven years accepted a unanimous call from St. George's, Stockton, and the Presbytery, with expressions of regret, agreed to his translation. The Presbytery resolved to receive into fellowship a congregation at Rangoon, and to send out a minister by March next. Rev. Dr. Donald Fraser read a letter from the Rev. J. Collinwood Bruce, LL.D., acquiescing in the desire of the Selection Committee to nominate him for the Moderatorship of the English Synod. Rev. John Matheson reported that a freehold site had been secured by the Bermondsey congregation. Moderation in a call was granted to the Norwich congregation. Dr. Dykes called attention to the college collection, which is fixed for the third Sunday in November, and the hope was expressed that all the congregations would contribute. Mr. James Goodman also directed attention to the church extension collection on the last Sunday in this month. A discussion arose, at the instance of the Rev. George Wilson, on the powers entrusted in boards of management where such bodies exist. The memorial-stone of the new church at Canterbury will be laid in a fortnight's time, and a deputation was appointed to be present. The new church at Reading will be opened on the 28th inst., and for this ceremony a deputation was also appointed. Mr. Jelen, recently licensed by the Presbytery, having received a call from Warsaw, asked for ordination. The matter was referred to a committee. Mr. Robertson, an elder, gave notice that at next meeting he would call the attention of the Presbytery to a sermon on "The Lord's-Day," recently published by the Rev. Dr. Donald Fraser.

— The Berwick Presbytery met on Tuesday—Rev. William Haig, Moderator. Mr. Lowe, student, passed his trials with approbation. Rev. Mr. Smith gave notice of motion in favour of disestablishment. Arangements were made for visit of deputation on Sustentation Fund in November.

— The Anniversary services of High Street Church, Whitehaven (Rev. J. M. Bonnar's), were held on Sunday, when Rev. James Galley, Annan, was the preacher. On Monday evening Mr. Galley gave an account of a visit to the Holy Land.

— The Workington Congregation has just held anniversary services, and the Church was reopened, after alterations and repairs, on Sunday—the preacher being the Rev. J. Howie Boyd, B.D., Carlisle. T. G. crowded meeting on Monday evening. Rev. At a Molyneux, LL.B., the pastor, sketched the work of the past year. The cost of the improvements will be entirely met by the collections and subscriptions in connection with the services.

— Rev. T. W. McGregor, M.A., formerly of the Presbyterian Church, Dudley, was inducted on the 17th of August to the pastoral charge of the Presbyterian church, North Carlton, Melbourne, Victoria, from whom he had received a cordial and unanimous call. North Carlton is a popular and rising suburb of the city of Melbourne, and Mr. McGregor's friends will be pleased to learn that as the minister of a united, earnest, and vigorous church he has a wide field, and a career of much usefulness before him.

— On Friday evening, at Fitzclarence-street Chapel, Liverpool, a very interesting meeting was held to bid good-bye to the Rev. C. L. Stephens and Mrs. Stephens, on their departure for the mission field of the Welsh Presbyterians, or Calvinistic Methodists, on the Cossyal Hills in India.

— Harvest Thanksgiving services were conducted in several Glasgow churches on Sunday. The same day anniversary services were held in six Glasgow churches.

— Cumberland-street United Presbyterian Church, Glasgow, has been reopened, after renovation.—The memorial-stone of Carron United Presbyterian Church was laid on Saturday by the Rev. John Yellowlees.

— An elder at one of the committee meetings in London last week said he got the earliest and most reliable information respecting the Presbyterian Church from the column in the *Christian World*. We are constantly receiving letters bearing the same testimony.

— Professor Patton, of Chicago, who declined a chair in the London College, has accepted an invitation to a professorship in Princeton Theological Seminary.

WESLEYAN.

— The great Queen-street Circuit has 1,221 members—a decrease of 27, with 17 on trial. A piece of ground has been secured for the erection of a new chapel at Gospel-oak. A minister's house has been erected at Harrow-on-the-Hill, in this circuit.

— The Highgate Circuit reports a good increase of members, and the funds show improvement. It is hoped that the iron chapels at Holly-park and Hornsey may soon be superseded by permanent buildings.

— At the quarterly meeting of the Canning-town circuit a hearty welcome was given to the new superintendent, Rev. John Kirtlan. A small increase of members was reported; special revival services are to be held throughout the circuit. Harvest Thanksgiving services have been held at North Woolwich and Plaistow.

— The Hammersmith Circuit reports an increase in the membership, and the finances are in a healthy condition. New chapels are about to be opened at Twickenham and Turnham-green.

— At Retford, a Harvest Thanksgiving service has been held, at which the new ministers, the Rev. C. Roberts and J. Gibson, have been heartily welcomed to the circuit.

— The Annual Circuit Gathering took place at Thornley on the 28th ult. The Rev. P. Mackenzie preached in the afternoon, a social meeting followed, and in the evening Mr. Mackenzie delivered his new lecture on "Balaam and Balak; a Perverted Prophet and Baffled King." The proceeds exceeded £30.

— The Bishop Auckland Circuit has 1,213 members, with 65 on trial, and nearly 200 young people meet in the classes for junior members. It was stated that, under the provisions of the new Burials Act, the Rev. J. Leathley had conducted a burial service in the churchyard at Old Shildon.

— The Alnwick Circuit has an increase of 26 on the quarter, the total being 303. The income shows an increase, and there is a prospect of further advancement.

— The Walsall (Centenary) Circuit presents a very cheering report. The membership is 112 more than last year, and the finances show great improvement. A new chapel is to be erected at Short-heath, and the Leamore School is to be enlarged. Special services are to be held at various places in the circuit.

— At Dorchester, Lord Radstock recently preached in the Wesleyan chapel to a crowded congregation. The membership in the circuit showed a slight increase at the recent quarterly meeting, and the congregations were reported to have improved.

— The Rev. Dr. Punshon has visited Deal, and lectured on "Wilberforce," at St. George's Hall, in aid of the effort to liquidate chapel and other debts in the circuit. Earl Sydney presided, and several clergymen of the Church of England took part in the proceedings.

— A bazaar has been held at Walsingham, by means of which the sum of £58 has been raised towards the reduction of the chapel debt.

— The St. Austell Circuit has an increase of members, and the income shows improvement. Harvest Thanksgiving services are to be held in various places, with a view to the liquidation of a standing debt.

— A new chapel has been opened at Shifnal. The first sermon was preached on the 29th ult. by the Rev. E. E. Jenkins, President of the Conference, and in the evening the Rev. Charles Garrett occupied the pulpit. Next day the Rev. Dr. James, of Birmingham, was the preacher. The new chapel, with schools and enlargement of a house for the minister, has cost about £4,000.

— The "offertory" system in various forms is finding its way into Wesleyan chapels, notwithstanding the fact that collections for various denominational objects are so numerous. In some cases boxes are placed near the doors, and the amounts received are regularly announced.

— A fortnight of Special Mission services have been held in the Caldewgate Chapel, Carlisle, by Mr. Robinson Watson. The church has been quickened, and about 100 persons professed saving faith in the Lord Jesus Christ, most of whom have already joined the church.

— The Rev. Charles Garrett preached at Wesley Chapel, West Bromwich, on Sunday, September 26, and accessions to the church are reported.

UNITED METHODIST FREE CHURCHES.

— The *Missionary Notices* for October contain letters from the Revs. W. Griffiths and J. Roberts, giving graphic and heart-rending descriptions of the calamities resulting from the late cyclone in Jamaica. Its effects on the chapels and schools belonging to the Free Churches seem to have been specially disastrous. Mr. Roberts says, "Free Methodism appears to be almost blotted out of the map of Jamaica for while we have yet a name 'local habitation' we have almost none left. . . . Two thousand pounds would not cover the actual value of the property destroyed, while to replace it will cost a good deal more than that."

— At the Sheffield Surrey-street Quarterly Meeting, the Rev. John Thornley received and accepted an invitation to remain in the circuit a third year.

— Harvest Thanksgiving services are reported from various parts of the Connexion; until lately, such services were exceedingly rare in the denomination.

— The numerous friends of the Rev. Robert Taylor, of Auckland, New Zealand, will be concerned to learn that he is suffering from severe disease of the eyes, which completely incapacitates him for reading. With characteristic zeal, however, Mr. Taylor continues his pulpit labours.

— The Rev. W. L. Roberts, of Clitheroe, in compliance with the request of the liberal-minded vicar, has assisted him in the interment of the wife of a local preacher belonging to the Free Churches, whom the vicar had regularly visited during the illness which preceded her death.

— Stanley-street Chapel, Nelson, near Burnley, having been closed for renovation and improvement, was reopened on Sunday, when sermons were preached by the Rev. S. S. Barton, of Leeds. The collections amounted to £34.

— At the Quarterly Meeting of the seventh London Circuit an increase of fifteen members was reported.

— A bazaar held at Plymouth realised £57, which has been devoted to payment of the trust and organ debt.

— The Rev. A. Chadwick, of Leeds, will succeed the Rev. B. J. Tungate as junior minister of the Hanover Circuit, Sheffield.

SOCIETY OF FRIENDS.

— On Tuesday the London Quarterly Meeting was held, and was occupied chiefly with the internal business of the Society, but the substance of a report from the Six Weeks' Meeting will be of public interest, and tend to correct some of the unfounded statements and charges against Friends which have appeared in newspapers in reference to Bunhill-fields Burial-ground. First, it was stated that not one foot of ground has been sold, except under compulsory powers. Friends were compelled to sell one portion—about a third of the ground—to the School Board. Then, seeing the squalid character of the dwellings of the poor round the burial-ground, which was a receptacle for the filth thrown out from these dwellings,—one Friend having once counted eleven dead cats on the ground,—the Six Weeks' Meeting did at one time contemplate selling a portion of the ground to a company for the erection of model dwellings; but the authorities, under powers given by Parliament, determining to build large blocks of dwellings opposite one side of the ground, and to take a slip of the ground to widen the road, this was rendered unnecessary. On the ground remaining Friends are now erecting a Memorial Mission Institution and a coffee tavern, which will cost between £8,000 and £9,000, and the remainder, when all the human remains collected from the parts disposed of are carefully deposited, and when the grave of George Fox remains undisturbed, is to be laid out as a garden with walks. The Six Weeks' Meeting is of this opinion, that at the present time there is a good field for home mission work on the spot, and that the coffee tavern will be a great boon; but, from circumstances stated, it is expected that the need of both the mission work and the coffee taverns will yearly increase. The report was received with much satisfaction.

— A week's special temperance work having been successfully conducted at the Bedford Institute, a similar week's work is arranged for at the Peel Meeting House, to commence on Monday next by a lecture by Mr. John Hilton.

BIRTHS.

AGNEW.—Oct. 1, at The Poplars, Eccles, the wife of George W. Agnew, of twin daughters.

LEE.—Oct. 1, at Chippenham Vicarage, Cambs., the wife of the Rev. A. G. Lee, of a daughter.

PEACH.—Sept. 30, at Brownswood House, Ennis-road, Finsbury-park, the wife of Alfred Peach, of a daughter.

SMITHERS.—Sept. 8, at Sidcup, the wife of Mr. Alfred Waldron Smithers, of a son.

MARRIAGES.

CHISHOLM—HUME.—Oct. 5, at St. John's-wood Presbyterian Church, London, by the Rev. J. Gibson, D.D., James Chisholm, Esq., Coorg, to Margaret Buchanan, eldest daughter of John Hume, Esq., merchant, London.

EASTCOTT—WALKER.—Sept. 30, at the King's Weighhouse Chapel, Fish-street-hill, E.C., Harry Eastcott, youngest son of the late Richard Eastcott, Broadwood, Devon, to Alice, youngest daughter of Edmund Walker, of Chalcot, Leytonstone.

HORDER—MAIN.—Sept. 30, at Hanover Congregational Church, Peckham, by the Rev. W. Garrett Horder, brother of the bridegroom, Charles John Horder, of Salisbury, to Ella Rebecca, third surviving daughter of the late Rev. Andrew Main, of Jamaica.

KIRTLAND—DUKE.—Sept. 30, at St. Paul's, Herne-hill, by the Rev. William Powell, M.A., Vicar, James David Kirtland, of Leatherhead, Surrey, to Marion Duke, of Westbury House, Denmark-hill, S.E.

SCHOOLING—MARSHALL.—Sept. 22, at St. Mark's Church, Tollington-park, by the Vicar, the Rev. R. D. Munro, John, second son of Charles Schooling, of Eardley-crescent, South Kensington, to Sarah Anne, second daughter of William Arthur Marshall, of Sussex-road, Holloway.

WADE—WADE.—Sept. 27, at Brockley-road Chapel, by the Rev. J. T. Wigner, Harry, the youngest son of Mr. Richard Wade, of Chatham, late of Deptford, to Annie, sixth daughter of the late Mr. George Wade, of Deptford, Kent.

WALKER—PERRY.—Sept. 30, at Doddridge Congregational Church, Northampton, by the Rev. T. Arnold, assisted by the Rev. J. Oates, Walter Walker, to Rebecca (Rabie), youngest daughter of Pickering Phipps Perry, both in Northampton.

WELCH—STEERS.—Sept. 30, at Christ Church, Mitcham, by the Rev. F. S. Legg, M.A., vicar, the Rev. E. J. Welch, M.A., to Jane, daughter of Mr. Steers, of Tooting.

DEATHS.

BRYAN.—Sept. 25, at Lancaster, Elizabeth Bryan, for ten years matron of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties.

COTTON.—Oct. 2, at 40, Marina, St. Leonard's-on-Sea, Philadelphia, Letitia Cotton, daughter of the late Admiral Sir Charles Cotton, Bart., in her 82nd year.

KAYE.—Oct. 3, at 40, Berners-street, William Kaye, aged 82.

LEIGH.—Oct. 1, at the West Hall, High Leigh, suddenly, the Lady Elizabeth Leigh, the beloved wife of Egerton Leigh, of the West Hall and Jodrell Hall, Cheshire.

LAUDER.—Sept. 20, at Warley, Fanny, widow of the late H. W. Lauder, aged 62. (From sorrow free.)

READE.—Sept. 28, at Gnaton, Torquay, John Page Reade, of Crowe Hall, Ipswich, J.P., and Deputy-Lieutenant for the county of Suffolk, aged 73.

ROGERS.—Oct. 1, at Laugharne, South Wales, Howell Rogers, in his 74th year.

UNDERWOOD.—Sept. 28, James Ashy Underwood, of 213 Westminster-bridge-road, at his private residence, Norlyn House, New Cross Gate, in his 71st year. The funeral will take place on Saturday, at half past three o'clock, at Abney-park Cemetery.

UPWARD.—Sept. 20, John Grimes Upward, of 39 and 40, Dame-street, and 11, Hamilton-road, Highbury Park, aged 73.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homœopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADMIRATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

CONVULSIONS IN TEETHING are prevented by the use of Mrs. Johnson's Soothing Syrup. It contains no narcotic, and gives speedy relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 9d. per bottle.

HOLLOWAY'S PILLS.—With the darkening days and changing temperatures the digestion becomes impaired, the liver disordered, and the mind despondent unless the cause of the irregularity be expelled from the blood and body by an alterative like these Pills. They go directly to the source of the evil, thrust out all impurities from the circulation, reduce distempered organs to their natural state, and correct all defected and contaminated secretions. Such easy means of instituting health, strength, and cheerfulness should be in the possession of all whose stomachs are weak, whose minds are much harassed, or whose brains are overworked. Holloway's is essentially a blood-tempering medicine whereby its influence, reaching the remotest fibre of the frame, effects a universal good.

Colleges and Schools.

MISS PHEBE SMITH, assisted by her eldest niece and professors, continues to receive Young Ladies into her home. The course of study includes the subjects prescribed for the Cambridge Local Exams. Junior department.—Kenhurst, South Hill-park, Hampstead, N.W.

University School, Hastings.

PRINCIPAL.—MR. JOHN STEWART.

VICE-PRINCIPAL.—MR. E. A. BUTLER, B.A., B.S.C.

THE most recent additions to the School list of successful candidates at Public Examinations are—H. E. TURNER, First B.A. at the London University; H. KEDDELL, Prize for General Proficiency at the College of Preceptors; W. C. WILLIAMS, First Division—London University—Matriculation.

Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.

The NEXT TERM for both UPPER and LOWER SCHOOLS will commence on THURSDAY, September 23.

The LOWER SCHOOL is for boys of 7 to 11 years of age. The hours of work are specially planned to suit young boys.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD-MASTER:

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics; late Andrew's Scholar and First Prizeman in Higher Senior Mathematics University College, London; Fellow University College, London.

SECOND MASTER:

R. WHITBY, Esq., M.A. in Mathematics, London; Scholar of Christ's College, Cambridge, and 15th Wrangler.

ASSISTED BY A LARGE STAFF OF RESIDENT AND VISITING MASTERS.

There are several scholarships. Situation one of the healthiest in England. Well-equipped gymnasium, Resident Drill-Sergeant, Swimming-bath, Fields for Athletic Sports. Table on most liberal scale—Mr. and Mrs. Young and masters dining with boys. Pupils prepared for the Universities, Professions, and Commerce. From 1870-79, 185 boys passed the Cambridge Local Examination, 66 classed in honours. Of SENIORS, the FIRST and THIRD places in all England were gained with the Hatherton Scholarship, and an Exhibition to St. John's, Cambridge. Of JUNIORS, the FIRST place in England in ALL subjects, FIRST in Drawing, SECOND in English, with many prizes and distinctions, were won. Many matriculated at London in the First Division, and with honours, and former pupils GRADUATED with high Honours at London, Oxford, and Cambridge.

For Fees, &c., apply to the Secretary and Preacher, Rev. Philip P. Rowe, M.A. (London), Tettenhall, *via* Wolverhampton.

THIRD TERM commences TUESDAY, Sept. 21st.

CASTLE HALL SCHOOL, NORTHAMPTON.

Conducted by Mrs. MARTIN and her Daughter.

Assisted by Masters, and Qualified English and Foreign Governesses.

Pupils prepared annually for the Cambridge Local and other Examinations.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between.

Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

THE LADIES' HIGH-CLASS SCHOOL MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON.

PRINCIPALS—Mr. and Mrs. INGHAM and the Misses CONNAH.

Ten miles from London, and three from the Crystal Palace.

Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success.

In addition to the usual branches of English, which are taught in a manner both efficient and interesting, Drawing, Music, and the Continental Languages receive considerable attention, and with valuable results.

Each class has a separate room and teacher.

A gymnasium has been added, and outdoor exercise is much encouraged.

Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

Established 1831, for the sons of Ministers & Missionaries; the sons of Laymen have been admitted since 1856.

Head Master—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by seven Masters.

W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

Chemical Laboratory and detached Infirmary.

Several boys have recently *matriculated* at the University of London in the First Division.

THIRTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, two in the Second Class, and three in the Third, with eleven distinctions.

Applications to be sent to the Head Master.

Ministers' sons are received on reduced terms.

EDUCATION by the SEASIDE. KINGSCLERE, LIVERPOOL-GARDENS, WORTHING.

School for Young Ladies. Conducted by the Misses ELLIS.

Prospectus on application. References kindly permitted to leading Nonconformist ministers and to parents of pupils.

The Leys School, Cambridge.

HEAD MASTER—The Rev. W. F. MOULTON, M.A. (Cambridge and London), D.D. (Edinburgh), member of the New Testament Revision Company, Examiner in the University of London, supported by Twelve Assistant Masters, mostly graduates of Cambridge, Oxford, or London.

This School was established in the year 1875, and already numbers more than 100 boys.

The course of study is varied according to the intended profession of the pupil; and in every department of instruction, whether in classical or mathematical preparation for the Universities, or in training for scientific pursuits or for business, it is the aim of the governing body and of the Head Master to make the teaching the best of its kind. The discipline is modelled upon that of the best public schools, and has hitherto been conducted with unusual success.

The buildings, which are new and specially designed, stand in beautiful grounds, 21 acres in extent, in the outskirts of the town of Cambridge.

The situation is remarkably healthy, as experience has shown. Great attention is paid to domestic comfort and to active exercise of all kinds. All the boys are taught drawing and vocal music, and also swimming.

Communications respecting pupils should be addressed to the Head Master, the Rev. Dr. Moulton, The Leys, Cambridge.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.

PRINCIPALS—
Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ...	Prof. MORLEY, Univer. Col.
Botany	Prof. BENTLEY, King's Col.
French Language ...	Dr. MANDROU.
German Language ...	Dr. WEHE, Dulwich Col.
Italian Language... ...	Prof. FERRERO, LL.D.
Ancient & Modern History	Dr. KEMSHEAD, Dul. Col.
English Language ...	G. E. WEST, Esq., M.A.
Physical Geography ...	Prof. SEELEY, King's Col.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium...	Herr LOUIS DIEHL.
Singing	Signor GARCIA.
Drawing and Painting .	E. C. MILES, Esq.
Geology & Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application to the Principals.

GLEN LYON HOUSE.—SCHOOL for YOUNG LADIES, West-hill, Sydenham.

Principal, Miss SYKES, assisted by competent Governesses and Professors.

Terms and references on application.

SUN FIRE OFFICE.

THREADNEEDLE STREET, E.C.
CHARING CROSS, S.W.
OXFORD STREET (corner of Vere-street), W.

ESTABLISHED 1710.

Home and Foreign Insurances effected. Sum insured in 1879, £262,492,461.

FRANCIS B. RELTON, Secretary.

SUN LIFE OFFICE, LONDON.

Established 1810.

CHIEF OFFICE,
63, THREADNEEDLE-STREET, LONDON.

BRANCH OFFICE, 60, Charing Cross;

And at Oxford-street, corner of Vere-street.

LIFE Assurances of all descriptions. Specially low rates for young lives, and for non-participating Policies.

Prompt settlement of Claims.

A new and greatly simplified form of Proposal, also the Society's newly revised Prospectus, will be forwarded on application.

J. G. PRIESTLEY, Actuary.

BRITISH EQUITABLE ASSURANCE COMPANY.

4, QUEEN-STREET-PLACE, LONDON, E.C.

TWENTY-FIFTH ANNUAL REPORT, MAY, 1880.

2,025 Policies issued for	£403,632
New Annual Premiums...	12,155
24,525 Policies in force for	4,491,837
Annual Premium Income	137,235
Death Claims, including matured claims and Bonuses	56,477
Laid by in the Year	61,237

Average Reversionary Bonus 1¼ per cent. per annum.
Mutual Assurance without mutual Liability.
The Accumulated Fund approaches Three Quarters of a Million.

ARTISANS' DWELLINGS QUESTION SOLVED.

Fourth Annual Report, Balance Sheet, and Explanatory Pamphlet,

ENTITLED

"FIVE MINUTES' TALK" ABOUT THE

HOUSE PROPERTY COMPANY,

AND SHARE APPLICATION FORMS,

May be had at the Offices of the Company,

92, CANNON STREET, LONDON, E.C.

JOHN THOMAS MILLER, Secretary.

THE GOVERNMENTS STOCK INVESTMENT COMPANY (Limited).

Established 1872.

Paid-up Capital ..... £500,000.

INTEREST ALLOWED ON DEPOSITS.

5½ per Cent. for Five Years and upwards.
5 per Cent. for ONE Year and upwards.
Less than One Year according to Bank rates.

Deposit Notes issued under the Seal of the Company, with cheques or coupons attached for half-yearly interest.

SECURITY TO DEPOSITORS.—The Securities in which their moneys are invested, and the additional guarantee of the Paid-up Capital.

Prospectuses and full information obtainable at the Office, 52, Queen Victoria-street, E.C.

A. W. RAY, Manager.

TO LET.—Excellent RESIDENCE, "Charnwood House," Lancaster-road, Birkdale, Southport, Lancashire. Overlooks the sea and site of the proposed Park. Two minutes' walk from Birkdale Station. Situate in its own grounds. Three entertaining, nine bed rooms, kitchens, lavatory, and all conveniences. Particularly suitable for a First Class BOARDING SCHOOL.—Apply to Sergeant and Co., East Bank-street, Southport; or to W. F. Moore and Sons, Chartered Accountants, Chapel-street, Preston.

POPULAR LIFE OF GLADSTONE

Price 6d., 30 Engravings, large 8vo,

A LIFE OF THE RT. HON. W. E. GLADSTONE, M.P., Full of Interesting Facts and Anecdotes.

VIZETELLY & Co., 10, Southampton-st., Strand; and at all Booksellers and Railway Bookstalls in the Kingdom.

DOING GOOD.

REV. E. J. SILVERTON will send his book, price 6d., free to the readers of this paper, on Affections of the Eye and Diseases of the Ear, showing how immediate relief and ultimate cure may be obtained for both. Mr. Silverton has been enabled for years past to make the hearts of many glad by his method of treatment. The most wonderful results have followed the use of the Remedies, and no one ought to despair until he has perused the pages of this book, of which nearly 200,000 copies have been issued. It contains a sermon read by His Royal Highness the Prince of Wales, and an engraving of Mr. Silverton's beautiful Place of Worship.

Address:
ALBERT HOUSE, PARK-ST., NOTTINGHAM

SERMONS by the HUMOROUS PARSON: now ready, price one shilling; of all booksellers. London: T. Smith, 15, Wine Office-court, Fleet-street; and of the author, Rev. E. J. Silverton, Nottingham.

ENGLISH LAKE DISTRICT.

CONISHEAD PRIORY

HYDROPATHIC MANSION, NEAR ULVERSTON.

PALATIAL MANSION HOUSE, situated within its own Grounds of 150 Acres, finely wooded. Sheltered from Cold Winds, and House warmed throughout by the most approved Hot Water Apparatus to a uniform temperature of 60 degrees F. by day and night.

Turkish and other Baths with Sea and Fresh Water, &c., &c.

Terms for October, from £2 16s. per week, or 9s. per day.

Winter Terms from 1st November to 31st March, £2 12s. 6d. per week, and visitors staying on from October will be charged Winter rates for that month.

Resident Physician—Dr. THOMAS MARSHALL, University of Edinburgh. For further particulars apply to the Manager.

ROYAL POLYTECHNIC. — Asmodeus, the Bottle Imp. Ventriloquism and Magic, by Professor Hellis. Modern and Machine Guns, the New Forest, The Oxy-hydrogen Microscope, &c., by Mr. J. L. King. Musical Entertainment by the talented Adison family. Sights of London by Mr. Heath. Blondin and Leotard the marvellous Automata. Diving Bell, Moving Machinery and Models. The Royal Polytechnic Barometer, &c., Stokes on Memory, Tuesdays and Thursdays at 7. Open 12 till 5, and 7 till 10. Admission 1s.

EASY WASHING. —— HARPER TWELVETREES' Renowned VILLA WASHING MACHINE, £2 15s. (Cash Price, £2 10s.), is the Gem of all Washing Machines, and does the fortnight's family wash in four hours, without rubbing or boiling, as certified by thousands of delighted purchasers. Carriage paid; free trial; easy instalment payments, or ten per cent cash discount.—Harper Twelvetrees, Laundry Machinist, 80, Finsbury-pavement, London, E.C. Works, Burdett-rd., Bow-rd., E.

NOTICE.

MESSRS. COOKE BAINES and CO., Surveyors and Valuers, hereby intimate, that the Metropolitan Board of Works having decided to rename the thoroughfare from Moorgate-street to Finsbury-square, their Offices will in future be known as 70, FINSBURY-PAVEMENT E.C.

THE LONDON WOOL STORE FOR ENGLAND, IRELAND, SCOTLAND, AND WALES.

P. L. KINGSBURY'S South Kensington Bazaar.

THE CHEAPEST HOUSE IN THE WORLD FOR WOOLS.

ICE WOOL, 4½d. and 5½d. ball, all colours,	at KINGSBURY'S.
CREWELS, 9½d. per dozen, or 1d. each,	at KINGSBURY'S.
BERLIN WOOL, Black and White, 3s. 9d. per lb.,	at KINGSBURY'S.
" Colours, from 4s. 11d. per lb.,	at KINGSBURY'S.
THISTLE FINGERINGS, 2d. oz., or 2s. 6d. lb..	at KINGSBURY'S.
FILOSELLE, Large Skein, 3½d., or 3s. 6d. per dozen	at KINGSBURY'S.
ENGLISH YARN, 3d. per oz., or 3s. 9d. lb.	at KINGSBURY'S.
IRISH YARN, 2d. per oz., or 2s. 6d. lb.	at KINGSBURY'S.
SCOTCH YARN, 1½d. per oz., or 1s. 11d. lb.,	at KINGSBURY'S.
WELSH YARN, 3½d per oz, or 4s. 6d. lb.,	at KINGSBURY'S.
GERMAN YARN, 4d. per oz., or 4s. 11d. lb.,	at KINGSBURY'S.
PEACOCK ICE SILK, 10½d. per ball,	at KINGSBURY'S.

BAZAARS SUPPLIED with £5 to £20 of FANCY GOODS, on Sale, or return, on receipt of Letter or Telegram. Every lady should send for a descriptive Book of Wool and Fancy Needlework, post free to any part of the world.

SCRAPS for Screens, Scrap Books, &c., thousands in packets, from 6d., 1s., 1s. 6d., 2s. 6d., 5s., and 10s. 6d. per packet.

Post Free, the Wonderful Shilling Packet, containing 160 Scraps.

CHRISTMAS and NEW YEAR'S CARDS, cheapest in the world, 2½d., 3½d., 6½d., and 10½d. per dozen. Sorted Packets, 6d., 1s., 1s. 6d., 2s. 6d., 5s., and 10s. 6d. Send for 50 Cards, 1s., sorted. The Trade Supplied.

P. L. KINGSBURY'S, SOUTH KENSINGTON BAZAAR, 80, 82, 84, 90, & 92, Fulham Road, London, S.W.

KINAHAN'S LL WHISKY.

Gold Medal Paris Exhibition, 1878.

PURE, MILD and MELLOW.
DELICIOUS and MOST WHOLESOME.
THE CREAM OF OLD IRISH WHISKIES.

Dr. HASSALL says—"Soft and Mellow, Pure, well Matured, and of very Excellent Quality."

The Gold Medal Dublin Exhibition, 1865.

20, GREAT TITCHFIELD STREET, LONDON, W.

MR. G. H. JONES,

SURGEON-DENTIST,

57, GREAT RUSSELL ST.,

LONDON,

Will be glad to forward his Pamphlet on Painless Dentistry, free, enclosed by post, which explains the most unique system of the adjustment of Artificial Teeth without pain, to which the following Testimonials refer. Consultation free 10 to 5.

January, 1877.

My dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which render my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS,
By appointment Surgeon-Dentist to the Queen.
G. H. Jones, Esq.

Professor GARDENER, late of the Royal Polytechnic Institution, in a certificate to Mr. G. H. Jones, Surgeon-Dentist, of 57, Great Russell-street, London, says:—"I have examined and tested your Painless System of adjusting Artificial Teeth; it is quite perfect, and is the most successful application of scientific laws for securing actual wear and comfort yet introduced."

HOLY LAND and EGYPT.—Personally conducted party, starting OCTOBER 18, for the MEDITERRANEAN and EGYPT, visiting Cairo, Pyramids, Suez Canal, Jerusalem, Jericho, Jordan, Dead Sea, Bethlehem, and throughout Palestine to Damascus. See "Tourist Gazette," 3d. post free.—H. GAZE and SON, 142, Strand, London.

REMOVING or WAREHOUSING FURNITURE, &c. Application should be made to the BEDFORD PANTECHNICON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address Manager, 194, Tottenham-court-road, W.C.

SPRAGUE'S 7-OCTAVE PIANOFORTES in solid walnut wood, 21 guineas, full rich tone, and warranted to stand in tune in all climates. Others from 30 guineas to 70 guineas.

SPRAGUE'S HARMONIUMS, in polished mahogany cases, 6 guineas; the very best at the price. Others from 7 guineas to 55 guineas, suitable for export, home use, schools, and places of worship.

AMERICAN ORGANS, with silver vibrators superior to all others for beauty and richness of tone. Manufactured for W. Sprague by Needham, of New York.

W. Sprague. 7, Finsbury-pavement, London, Established 1837.

HYDROPATHY.

SMEDLEY'S HYDROPATHIC ESTABLISHMENT, MATLOCK BRIDGE, DERBYSHIRE.

Physicians—W. B. HUNTER, M.D., &c., THOS. MACCALL, M.D., &c.

Numerous improvements have been made (especially in the bathing department) and additional bedroom accommodation provided. The Turkish Bath is peculiarly adapted for invalids—highly ventilated and ample cubic space.

For prospectus apply to the Manager.

"FOR the BLOOD is the LIFE."

CLARKE'S WORLD-FAMED BLOOD MIXTURE, the GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and Sore all kinds it is a never-failing and permanent cure.

It Cures old Sores.
Cures Ulcerated Sores on the Neck.
Cures Ulcerated Sore Legs.
Cures Blackheads, or Pimples on the Face.
Cures Scurvy Sores, Cancerous Ulcers.
Cures Blood and Skin Diseases.
Cures Glandular Swellings.
Clears the Blood from all impure Matter.
From whatever cause arising.

As this mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of testimonials from all parts.

Sold in Bottles 2s. 6d. each, and in Cases containing six times the quantity, 11s each, sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

F. J CLARKE, Chemist, High-street, Lincoln. Wholesale of all the Wholesale Houses

DR. ROOKE'S ANTI-LANCET.

ALL who wish to preserve health, and thus prolong life, should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think.

CROSBY'S BALSAMIC COUGH ELIXIR

IS specially recommended by several eminent physicians, and by Dr. ROOKE, Scarborough, Author of the "Anti-Lancet." It has been used with the most signal success for Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Spitting of Blood, Shortness of Breath, and all Affections of the Throat and Chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by JAS. M. CROSBY, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had GRATIS of all chemists.

London: Printed by W. SPEAIGHT & SONS, at 97, 98, and 99, Fetter-lane; and Published by JAMES CLARKE & Co., at 13 and 14, Fleet-street, E.C. Orders are received for THE NONCONFORMIST AND INDEPENDENT by all Newsvendors and Booksellers in the United Kingdom. Money Orders should be made payable at St. Martin's-le-Grand, or Fleet-street, to JAMES CLARKE & Co.—Thursday, Oct. 7, 1880.